MINUTES

OF THE

SANDY CREEK

BAPTIST ASSOCIATION,

CONVENED AT

Fall Creek Meeting House,

CHATHAM COUNTY, N. C.

ON THE

26TH, 27TH & 28TH DAYS OF OCTOBER,

A. D. 1833.

CHAPEL HILL:

PRINTED BY ISAAC C. PATRIDGE.

1834.

MINUTES

OF THE

Sandy Creek Baptist Association.

1. Elder Armstrong, who was appointed to preach the Introductory Sermon, failing to attend, the Sermon was delivered by George W. Purify, of the Raleigh Association, from Acts 16th chapter, 31 verse, "And they said believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

2. The Ministers and Delegates then met in the house for business; Elder Eli Phillips prayed at the opening of business.

3. Letters from the folowing Churches were read, and their state minuted as follows:—

NOTE.—Ordained Ministers marked with an Asterisk (*)—Licentiates marked thus, (†).

Churches.	Counties.	Messengers' Names.	Rec. by Bap	Rec. by Let'r	Restored.	Dis. by Let.	Excom'ted.	Dead.	Total.
Antioch,	Orange,	Isaac Durham, S. Baldwin, Wm. Glasson,	18	2	0	3	0	0	97
Brush Creek,	Randolph,	Sam. Moffitt, Geary Lain, Rob't. Stinson,	0	0	0	0	11	0	59
Cane Creek,	Orange,	S. Justus, Thos. D. Oldham, Jno. Reeves.	15	6	0	0	5	0	137
Gum Spring,	Chatham,	Hardy Lasater, David Poe,	5	1	0	2	0	1	42
Friendship,	Moore,	Jno. D. Phillips, Leazar Seawell, J. Stafford	59	2	2	1	1	2	111
May's Chapel,	Chatham,	Wm. White, Jno. Steadman, Elisha Burns,	17	1	1	4	1	1	92
Mount Sion,	Orange,	E. Crutchfield,† D. Patterson, Eli Coble,	2	2	0	1	1	0	45
Pleasant Grove,	Chatham,	William Rigins, Ja[illegible] Q. Brewer,	0	1	0	0	0	0	37
Rocky River,	Chatham,	W. H. Bridges, H. Darsey, M. D. Freeman†	24	1	0	65	1	1	92
Springfield,	Orange,	Levy Andrews,* H. Andrews, A. Hunter	19	6	0	1	1	0	49
Rocky Spring,	Chatham,	W. B. & E. H. Straughan, C. S. Foshee,	4	1	0	35	3	2	63
Fall Creek,	Chatham,	Jno. Davis, Adkin Henry,† W. H. Harpert,	9	2	0	2	1	0	46
Mechanic's Hill,	Moore,	D. Kennedy, Matt. Deaton, C. Dowd,†	5	2	0	2	1	0	28
Sandy Creek,	Randolph,	Wm. Wilson, Jno. Kivett, Wm. Read,	2	0	0	0	5	0	60
Reeves' Chapel,	Chatham,	J. Thompson, J. Watson, Spencer Marsh	48	0	0	11	0	1	111
Mount Carmel,	Orange,	W. H. Merritt,* Wm. Hooper,* T. Weaver*	10	6	0	8	0	0	60
Bear Creek,	Chatham,	Sam. Dowd, Jos. Harman, Aaron Wamble	10	0	0	0	1	1	56
Emmaus,	Chatham,	Rich'd. Webster, Simon Webster, S. Moore	0	0	0	0	0	0	32
Love's Creek,	Chatham,	Jon. Smith, A. P. Addcock, George W. Gee	0	0	0	0	0	0	63
Mount Gilead,	Chatham,	No returns from this Church. Tot. in 1832,	0	0	0	0	0	0	54
			247	33	3	135	32	9	1324

4. Elder Eli Phillips chosen Moderator.

5. Received a letter from a newly constituted Church, in Chatham county, (named Emmaus,) praying admission into this Association; the petition granted, and the Moderator gave the right hand of fellowship to their Delegation. Also, a letter was read from a newly constituted church, at Love's Creek, in Chatham county, soliciting admission into this body; the request granted, and the right hand of fellowship extended to their Messengers.

6. Corresponding Brethren were present from the following Associations, viz.: Liberty, Isaac Beason, with Minutes; Pee Dee, Jacob Page; and Levi Deaton, with Minutes; Yadkin, Isaac Cooker,† with Minutes and Letter; Country-line, John Russel, James Smith, Elder Robert McKee, with Minutes; all of whom were cordially received, and took their seats with us. Minutes were received from Raleigh Association, by the hands of George W. Purify; likewise Minutes from the Flat River Association, by the hand of William H. Merritt.

7 Ministering Brethren invited to seats,

whereupon Lane Hutton, of this Association, and George W. Purify, of the Raleigh Association, took seats.

8. Elders, Wm. H. Merritt, Wm. Hooper, and Brethren David Kennedy, Samuel Moffitt and Stephen Moore, with the Moderator and Clerk a Committee of Arrangement.

9. Appointed Stephen Moore and Stephen Justus, a Committee of Finance.

10. Appointed, by ballot, the following Brethren to preach to-morrow, viz.: Elders William Hooper, Noah Richardson and Stephen Pleasant. Worship to commence at 11 o'clock, A. M.

The Circular Letter was handed in, and referred to the Committee of Arrangement, for examination.

Adjourned till Monday 10 o'clock. Prayer by Elder Hooper.

LORD'S DAY, *Oct.* 27, 1833.

Our beloved and esteemed Brother, Jesse Lawrence, of the Methodist order, preached at 9 o'clock, from Mark 16th chapter, 20 verse, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs follow-

ing"—after which the Brethren, appointed by the Association, continued the services of the day. Elder William Hooper preached from Acts 9th chapter 6 verse, "And he, trembling and astonished, said, Lord, what wilt thou have me to do?" Elder S. Pleasant followed, from the 65th Psalm 4 verse, "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts." After an intermission of 15 minutes, Elder Noah Richardson addressed the people from 2 Thess. 2d chapter 16, 17 verses, "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts and establish you in every good word and work. The congregation was large and attentive, and much feeling and excitement in the close of service. While saints were rejoicing in hope of glory, many sinners were crying for mercy, and begging an interest in the prayers of the ministers. We hope this day will be remembered in eternity, with gratitude to God for the good impressions made on the minds of many on this occasion.

MONDAY, *October* 28.

The Association met; and after Prayer by the Moderator, proceeded to business.

1. Messengers' names called, and Ministering Brethren invited to seats. Elder Stephen Pleasant took a seat.

2. The Committee of Arrangement report; the report accepted.

3. Rules of Decorum read.

4. Our Corresponding Brethren reported: That they were received by the several Associations they attended, and were cordially invited to seats, except the Brethren who attended the Mayo Association; these were rejected and not invited to seats, because they, with this body, were friendly to the benevolent Institutions of the day, viz. State Conventions, Sunday Schools, Bible and Tract Societies, &c.

Correspondence with Sister Associations.

5. The following Brethren were appointed our correspondents to the several Associations mentioned:

To Flat River: Elders William H. Merritt and Thomas Weaver.

To Raleigh: Elisha Burns and Spenser Marsh.

To Country Line: W. Rider, D. Patterson and E. Crutchfield.

To Pee Dee: Elder Noah Richardson, and Brethren W. White and J. Thomps n.

To Liberty: M. D. Freeman, J. Brooks and H. H. Hatch; also to Liberty, in August next, E. Phillips and W. Harper.

To Yadkin: Elders E. Phillips and N. Richardson.

Section Meetings.

6. The following appointments were made for attendance on Section Meetings:

First Section, to be held at Mechanic's Hill, Saturday before 3d Sunday in May; Elders S. Pleasant and Wm. H. Merritt.

Third Section, to be held at Emmaus, Saturday before 4th Sunday in May; Elders N. Richardson and E. Phillips.

Fourth Section to be held at Gum Spring, Saturday before 4th Sunday in July; Elders Phillips and Shattuck.

7. N. Richardson to write our next Circular Letter, with the liberty of choosing his subject.

8. The Committee of Finance reported that they received from the several Church-

es, $32 22½, the money was paid over to the Treasurer and the Committee discharged.

9. Ordered, that the Clerk have 800 copies of these minutes printed and distributed.

10. The next Association to be held at Sandy Creek, Randolph County, Saturday before the 1st Lord's day in October, 1834; N. Richardson to preach the Association Sermon.

11. Whereas Elder Stephen Pleasant, who was a member of Ebenezer Church, of the Country Line Association, has been excluded from that Church, as the Minutes of that Association state, for disorderly conduct,—and whereas one of the Churches of this Association, viz. Cane Creek, has received said Pleasant into that Church, from a belief (as they state in their letter to the Association, after hearing an investigation of the matter,) that he was disowned by that Church, not for any immoral conduct, but for being friendly to the benevolent Institutions of the day. *Resolved therefore*, That this Association advise these two Churches to get helps from other sister Churches, and meet in Conference on this matter, and en-

deavour to adjust the difference, so that brotherly love may continue, not only between them as churches, but likewise between the Associations.

12. *Resolved*, That this Association approve of having itinerant preaching in its bounds, and that the Association recommend the several churches of which it is composed, to meet in Council, for the purpose of carrying this resolution into effect, on the Saturday before the 2d Sunday in December next, at Reeves' Chapel, by a Delegation of two Members from each Church.

13. Adjourned. Prayer by James Smith, of the Country Line Association.

ELI PHILLIPS, *Moderator.*

NOAH RICHARDSON, *Clerk.*

Treasurer's Report.

Years,		
1831	Received from the Committee of Finance, - -	$19 50
1832	Received from the Committee of Finance, - -	33 55
1833	Received from the Committee of Finance, - -	32 22½
		$85 27½
1831	Paid for Printing 400 copies of Minutes, - - -	$15 00
1832	Paid for Printing 800 copies of Minutes, - - -	19 40
Clerk's fees for 1831 and 1832 -		20 00
	Credit Total,	$54 40
Rem'g yet in the Treasurer's hands,		$30 87½

NOAH RICHARDSON, *Treasurer.*

The following are the proceedings of the Delegates from the churches comprising the Sandy Creek Association, convened at Reeves's Chapel on Saturday before the 2d Lord's day in December, 1833, for the purpose of instituting an itinerant system of preaching within the bounds of this Association.

1. The Delegates convened at the Old Meeting House. Prayer by brother Enoch Crutchfield.

2. Read the letters from the churches which certified the appointment of the following brethren, viz: from Antioch, Lindsey Edwards and James Careathers; Bear Creek, John Dowd, and William Coggins; Brush Creek, Henry Bray and Samuel Moffitt; May's Chapel, Wm. Roe and John Foshee; Reeves's Chapel, Spenser Marsh and Aaron Emerson; Love's Creek, Elisha Siler and Daniel Hackney; Mount Sion, David Patterson and E. Crutchfield; Rocky Spring, H. H. Hatch and Charles Foshee; Sandy Field, Levi Andrews and Ruffin Andrews; Mount Carmel, Wm. H. Merritt; Emmaus, Simon Webster and S. Moore; Sandy Creek, Wm. Reace and Wm. Kirkman; Cane Creek,

James Crutchfield and James Morrow; Rocky River, Wm. Bridges, Henry Dorsett and M. D. Freeman; Gum Spring, Hardy Lasiter and David Poe; Fall Creek, Zaccheus Boroughs and Wm. Harper; Friendship, N. Richardson and Eli Phillips. Ministering Brethren, Q. H. Trotman, and G. W. Purify, sat with us.

3. Appointed a Committee consisting of Brethren Wm. Merritt, S. Marsh, John Foshee, D. Patterson and Stephen Moore, to fix on a sum to be given to the itinerant Ministers to compensate them for their services.

4. The above Committee reported, that in their opinion, two hundred and fifty dollars for a married man, and one hundred and forty for a single man, would be a reasonable compensation for twelve months service, which report was adopted.

5. Appointed a Committee consisting of D. Patterson, S. Marsh, Z. Boroughs, S. Moore, Wm. Reace and J. Foshee, to select Preachers to ride for one year within the bounds of this Association.

6. The Committee to whom was referred

the selection of Ministers, recommended the services of brethren S. Pleasant, G. W. Purify, E. Phillips and N. Richardson, to ride, each three months, which report was unanimously concurred in.

7. Agreed for the sake of convenience, that the Association be divided into two sections. The first to embrace the following preaching places, viz: Mechanic's Hill, Fall Creek, Brush Creek, Millstone, Sandy Creek, Mount Sion, Mount Pleasant, Rocky River, Love's Creek, Mineral Spring, Reeve's Chapel, Bear Creek, Mrs. Cheek's, Friendship, Near Richardson's. Second section, McLeod's, May's Chapel; Gum Spring, Rocky Spring, Emmaus, Tick Creek, Antioch, Cane Creek, Mars' Hill, Sandy Field, Mount Carmel, Mount Gilead, Pleasant Grove, Muddy Spring, and Wickers. It is required that each Minister ride an equal in time both sections. The labours of the first to commence on the 1st day of January, 1834.

8. Appointed a board of managers, taking one from each church, viz: Samuel Baldwin, Samuel Dowd, Samuel Moffitt, D. Kennedy, Wm. White, John Watson, D. Dosertt, D. Patterson, H. H. Hatch, Levi Andrews,

Wm. H. Merritt, S. Moore, Wm. Reace, Thos. D. Oldham, Wm. H. Bridges, David Poe, Wm. Harper, Mark Bynum, Jas. Bynum, and Joseph G. Moore; any seven of them may constitute a quorem for business; their first meeting is to be at Rocky Spring on Saturday before the first Lord's day in April, 1834, after which, the board is to meet quarterly.

9. Brother David Patterson, was appointed Treasurer, to whom all monies for the support of the itinerant system should be paid.

10. Appointed S. Moore, S. Marsh, P. P. Smith, J. Foshee and Wm. Reace, a committee to draught rules for the government of the Itinerant Ministers, to be submitted to the board at its first meeting.

11. Resolved, that the Clerk inform brother Pleasant of his appointment by this body.

12. Ordered that the proceedings of this body be printed with the Association Minutes;—then adjourned; prayer by the Moderator.

ELI PHILLIPS, *Moderator.*
NOAH RICHARDSON, *Clerk.*

CIRCULAR LETTER.

Letter from the Sandy Creek Association to the Churches in connexion therewith.

DEAR BRETHREN:

It is with pleasure we comply with the customary duty of addressing you. We congratulate you on the increase of our members: and we bless God that so many members walk worthy of the faith of the gospel, and bring forth the fruits of righteousness. We bless God also for the faithful preachers whom he has given you for the edification of your souls, and that sound and wholesome doctrine is every where preached within our bounds.

But we are called upon not merely to exchange congratulations. We are bound to notice whatever is wrong, and faithfully to admonish one another where we see errors prevailing and any of our people walking unworthily of their holy profession. The

subject on which we wish to offer you our affectionate counsel and to urge our earnest exhortation at this time is, *the importance of family and church discipline.*

It is to be feared that many heads of families are not sufficiently impressed with the duty of family religion. Brethren, remember, that we are commanded to "bring up our children in the nurture and admonition of the Lord," and to "train up a child in the way he should go;" being encouraged thereto by the promise, that if we will do so, "when he is old he will not depart from it." Now surely those fathers and mothers are not fulfilling these duties who worship not God in their families. Will children think prayer an indispensable duty if they do not see their parents practice it? Will children think prayer a privilege and a happiness if they see their parents backward and seldom in the performance of it? Will they learn to call upon God for strength to escape sin and perform their daily duties, if they see their parents begin and end the day without invoking aid from heaven? Will they think their souls in danger, unless their parents,

on their bended knees, pour out ardent supplications, in their presence, that God would awaken their consciences and save their deathless spirits? Surely those young persons will be most apt to lead honest, moral and blameless lives, who go out to the labours of each day, with a father's and a mother's tender prayer for their protection from sin and danger. Surely a young man or a young woman will be less apt to fall into sin, when in the moment of temptation it occurs to their recollection, that a venerable father, that morning, begged of God in their hearing to preserve them from the snare of the destroyer. In enjoining upon us to train up our children in the ways of godliness, the author of our frame has proceeded according to those laws of nature by which he governs all things. All creatures, rational and brute, obey the laws of *habits*. Habit renders the most difficult things easy and, according to the proverb, becomes a second nature. We have melancholy proof of the power of habit in fixing men irrecoverably in vicious courses. The drunkard, the whoremonger, the gambler, the sabbath-breaker, the swearer, the liar, all became such by lit-

tle and little. Why then should we not make use of the force of habit on the side of virtue and religion? True we cannot make our children religious by any pains we can take; but surely if they see their parents conscientiously performing all their duties to God and man—if they are checked in doing evil and encouraged in doing good—if we, by timely and judicious correction, try to break the power of corrupt dispositions, at the same time seeking by earnest prayer for the divine blessing on our endeavours, we may reasonably expect that children thus brought up will be more apt to turn out well than those that are left to grow up without any restraint or religious instruction. Indeed we have express scripture to warrant the belief that it will be so. Is it not God's own word that if a child is thus trained up, he will not in his maturer years depart from the way of righteousness? Experience too, abundantly confirms the decisions of scripture. It has been found that those parents who have tried with God's help to bring up their children in the fear of God, have generally been rewarded by seeing their children converted in some period or other of their

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OF THE

SANDY CREEK

BAPTIST ASSOCIATION,

CONVENED AND HELD AT

Sandy Creek Meeting House,

RANDOLPH COUNTY, N. C.

ON THE

25th, 26th, and 27th days of October,

A. D. 1834.

FAYETTEVILLE:
PRINTED BY EDWARD J. HALE.
1834.

MINUTES

OF THE

SANDY CREEK

BAPTIST ASSOCIATION.

SATURDAY, OCTOBER 25.

1. The Introductory Sermon was delivered, according to appointment, by Elder Noah Richardson, from Ephesians, 4th chapter and 30th verse, "Grieve not the Holy Spirit of God."

2. The Delegates and Ministers repaired to the house, and after prayer by Elder E. Phillips, proceeded to business.

3. Letters from the following Churches were handed in and read:—[*See next page.*]

4. Elected by ballot Elder Eli Phillips Moderator.

5. Letters from two newly constituted Churches were presented and read, viz: Bethlehem, and Lick Creek. These Churches were received into this Association, and their Delegates took seats.

Churches.	*Messengers' Names.*	*Rec. by Bap.*	*Rec. by Let'r.*	*Restored.*	*Dis. by Let.*	*Excomm'd.*	*Dead.*	*Total.*	*Contributions.*
Antioch,	Isaac Durham, L. Edwards, S. Baldwin,	27	0	0	39	0	0	94	$2 00
Brush Creek,	Lane Hutson, Sam'l Moffit, Geary Lain,	4	0	0	0	0	1	62	1 50
Cane Creek,	J. Marrow, J. Crutchfield, T. D. Oldham,	6	0	2	9	0	0	136	2
Gum Spring,	Hezekiah Harman, Levi Copeland,	4	0	0	0	0	0	46	1
Friendship,	L. Sowell, M. Phillips, Eld. A. Shattuck,	18	0	0	49	2	0	72	1
Reaves' Chapel,	W. Brooks, B. Brantley, Rich'd Johnson,	13	2	1	7	2	0	118	2
May's Chapel,	Wm. T. Burns, John Foshee, N. R. Bryan,	5	0	1	0	3	0	95	2 25
Mount Sion,	E. Crutchfield, H. Kivet, David Patterson,	4	0	0	0	0	0	49	1
Rocky River,	W. H. Bridges, H. Dossett, M. D. Freeman	0	0	0	2	9	0	51	1
Sandy Field,	Levi Andrew, Geo. Andrew, Aaron Tripp,	4	0	0	0	0	0	54	1 20
Rocky Spring,	George Harman, Ransom C. Poe,	7	2	0	6	0	1	63	2
Mechanic's Hill	D. M'Crimmon, M. Deaton, M. Williamson	3	0	0	0	0	0	31	1
Fall Creek,	Z. Borroughs, J. Borroughs, Alst. Jones,	8	0	0	14	3	1	39	1 50
Sandy Creek,	Wm. Wilson, John Kivet, Wm. Reace,	1	1	0	2	0	1	59	0
Mount Carmel,	Wm. H. Mirritt, T. Weaver, W. Hooper,	0	0	0	5	0	0	42	2
Bear Creek,	John Dowd, Willis Phillips, Atlas Gilbert,	9	0	0	0	1	1	67	1 50
Emmaus,	Thos Clark, S. H. Webster, Step. Moore,	3	0	0	1	0	0	34	2
Love's Creek,	Solo. Dossett, Duty Dorsett, D. Hackney,	0	0	0	6	0	0	59	1 50
Mount Gilead,	Allen Temple, William George,	12	0	0	9	2	2	46	1
Bethlehem,	Wm. Barrott, Jos. G. Moore, Joel Seliven,	0	0	0	0	0	0	49	1 50
Lick Creek,	J Johnston, Wm. Gloyson, N. Robertson,	0	0	0	0	0	0	39	1 25
Pleasant Grove,	No Delegates. [Number last year,							37	
		128	5	4	149	22	7	1342	30 20

6. The following corresponding Brethren were present, and were cordially received, viz., From Liberty Association, Joseph Spurgen, Isaac Beeson, and Elder Eli Carroll; Raleigh, Henry Williams; Pe Dee, Jacob Page; Flat River, Durham Hawl and William Oakley; Beaulah, John Stamps.

7. Ministering Brethren invited to seats. Elder Stephen Pleasant accepted the invitation.

8. Appointed William Reece and Daniel Hackney a Committee of Finance.

9. Appointed Elders Wm. H. Mirritt, Stephen Pleasant, and Brethren Stephen Moore and John Stamps, with the Moderator and Clerk, a committee of Arrangement.

10. Elected by ballot, Elders E. Phillips, S. Pleasant, and N. Richardson, to preach on Sabbath.

11. The committee of Finance reported that they had received from the several churches $30 20; and said committee was discharged.

12. Adjourned till Monday 9 o'clock A. M. Prayer by Eli Carroll.

LORD'S DAY, OCTOBER 26.

As the neighbors were tenting on the ground, services were commenced early. At 9 o'clock, Brother Hawley, Agent of the Tract Society, delivered a very interesting discourse, from Judges, 5, 23, "Curse ye Merez, said the Angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Elder Stephen Pleasant followed, from Joshua, 24, 15, "Choose you this day whom ye will serve." He was followed by Elder Noah Richardson,

from John 5, 22, "For the Father judgeth no man, but hath committed all judgment unto the Son." Elder Eli Phillips preached at night, from Ephesians, 5, 1, "Be ye therefore followers of God, as dear children."

MONDAY, OCTOBER 27.

1. The Association met at 9 o'clock. Prayer by Elder Wm. H. Mirritt.

2. The committee of arrangement reported. The report concurred in, and the committee discharged.

3. Invited Ministering Brethren to seats. Brother Hawley accepted the invitation.

4. The Corresponding Brethren reported that they generally attended and were received; except those who attended the Country Line; they were not received by that Association, 1st, because the Sandy Creek Association were friendly to all the Religious and Benevolent Institutions of the day; 2d, because we had received Brother Stephen Pleasant as a preacher amongst us.

5. Appointed Brethren to the following Associations: to Flat River, T. D. Oldham, J. Crutchfield, G. Andrews and E. Crutchfield; To Raleigh, Thos. Weaver and Levi Andrews; To Pedee, Wm. H. Mirritt, M. D. Freeman, Wm. Willson and Brother Wright; To Liberty, E. Crutchfield, Willson, Hutson and Patterson; To Yadkin, E. Phillips and Hutson; To the Beaulah, Richardson, Phillips, Mirritt, Freeman, Oldham, Wm. Bridges and S. Moore.

6. The Brethren appointed to Section meetings, reported that they generally attended.

7. Agreed that we dispense with Section meetings, and recommend to the Churches in each section, to have a Camp meeting in each section every year.

8. The following is the Report of the Treasurer of the Itineracy:—Received from Mount Zion $8 31¼, Mount Pleasant 5 85, Brush Creek 5 20, Sandy Creek 2 00, Fall Creek 4 00, Mechanick Hill 5 75, Richardson's 5 50, Friendship 8 00, Mrs. Cheek's 0 00, Bear Creek 5 00, Mineral Springs 5 00, Reaves' Chapel 5 70, Love's Creek 2 50, Rocky River 4 95, Emmaus 6 00, Lick Creek 0 00, Rocky Spring 5 00, Gum Spring 0 00, May's Chapel 7 50, McLeod's 3 00, McIver's 0 00, Muddy Spring 0 00, Bell's 0 00, Mount Giliad 0 00, Mount Carmel 10 00, Antioch 8 00, Sandy Field 3 00, Cane Creek 5 70, returned by S. Pleasant 1 00, and E. Phillips 1 00, Jas. Dunlap 0 50,—Total $118 46¼.

9. The Board of the Itineracy reported that Stephen Pleasant had performed three months labour, George W. Purify two months, Eli Phillips 45 days, N. Richardson 10 days.

10. We advise the several Churches of this Association to appoint one Delegate from each Church to form a Board of Managers for the Itineracy the next year, and that these Delegates meet Saturday before the first Sunday in December next, at May's Chapel; and that said Delegates be Delegates to the next Association.

11. Called on Cane Creek Church to report respecting the difficulty between her and Ebenezer Church, of the Country Line Association. The Report is as follows:—

In compliance with the requisition of the 11th Article of the Minutes of the Sandy Creek Association for 1833, the Church at Cane Creek got helps, viz: of her own, John Reaves, James Marrow, Thomas D. Oldham and Thomas Hunter, and from Mount Carmel,

William Hooper, and of the Raleigh Association, Geo. W. Purify, and of the Flat River Association, James King and Thomas H. Benton, and John G. Mills of the Roanoke Association, all of whom went to Ebenezer Church for the purpose of settling the difficulty.—But the Ebenezer Church refused to receive or hear them touching that matter, but contended they would abide by their own decision that they had already made. Therefore we have to report that things are just as they were.

12. Query from Reaves Chapel:—Is it agreeable with the spirit of the Gospel, to retain a Brother in fellowship who publicly vends spiritous liquors under any circumstances?

Answer. If the Brethren of that Church mean, the making and vending of ardent spirits as a merchandize, for gain, we think it is inconsistent with the Gospel to retain such a Brother in fellowship.

13. The Clerk to superintend the printing of the Minutes, and that 800 be printed, and 30 to be sent to each Association with which we correspond.

14. Appointed the Rev. William Hooper to write the next Circular.

15. The Circular Letter which was prepared by the Clerk, was adopted.

16. The next Association to be held at Emmaus, Chatham County, N. C., commencing Saturday before the fourth Lord's day in October next. The Rev. William H. Mirritt to preach the Association Sermon.

17. The contribution from the several Churches we fear is not sufficient to defray all the expenses, &c.—therefore we took up a collection amongst the Delegates, and got $2 82½.

18. Resolution. Whereas, in our opinion, Sabbath Schools are a powerful means of promoting the cause of morals and Religion, and are destined under God to be instrumental in extending the Redeemer's kingdom.

Resolved, therefore, that this Association feel thankful to Almighty God, that so much has been done in this cause by the American Sunday School, the past year, to promote this institution in this State, and that we earnestly request the continuance of their operation.

Resolved, further, that this Association recommend to all the Churches composing it, to do all they can, by their prayers and co-operation, to promote Sabbath Schools.

19. This Association present their thanks to Almighty God, and to the neighbors and brethren of Sandy Creek Church, for the excellent accommodation given to the messengers and friends during its session.

20. After singing, and prayer by Elder Richardson, the Association adjourned.

ELI PHILLIPS, *Moderator.*

NOAH RICHARDSON, *Clerk.*

CIRCULAR LETTER.

Dear Brethren:

The subject of our Address is the inconsistencies in the conduct of Christians.

A Christian is a man endued with the spirit of Christ, and who imitates the example of Christ. His heart is under the influence of divine grace, and his actions bear the marks of a renewed nature. He is under every possible obligation to adorn the Gospel of God, by the holiness of his life and the purity of his conversation. But it has often happened, that the inconsistencies of professors have sunk religion into the dust, and have caused the sneer of the infidel, and the laugh of the profane.

Without entering into a minute or systematic exposition of the subject in hand, we shall merely give a few hints and general remarks.

1st. Unnecessary association with carnal company is one inconsistency of professing Christians. We are sometimes forced to be with the ungodly; yet we ought not to be delighted with them. But there are professors who choose such for their companions, and are amused and delighted with their company. This induces a want of spirituality, and is inseparably connected with a habit of frivolity and love of the world. It creates a want of decisive proof of character, and produces

a base temporizing and a facilitating spirit, to accommodate the Church of God and the principles and maxims of the world. It is a duty to be civil and obliging to all, but not to be delighted companions of all. If Ministers and professors were to reprove the vices of their sinful associates, to warn them of their danger, and to introduce religious and spiritual conversation, their company would not be often courted. But it has often happened, that Ministers and professors so forget the dignity of their character, and the holiness of their calling, as to disregard the injunctions of the Bible in reference to this point, and thus they give a tacit countenance to all the profanity of their wicked friends. St. Bernard has well said, in reference to this subject, "not a word of the Scripture, nothing of salvation; but trifles, toys, and laughter, and words, as light as the wind, eat up the time." Christians should imitate the conduct of the disciples in the journey to Emmaus.

2d. *Covetousness* is an inconsistency well known. Many a professor who would shudder at the commission of open profanity, is quite contented to have his heart deaf to the calls of humanity, and hardened by the cursed influence of *avarice.* His prayers are always ready, but his purse is ever closed. He is a stranger to the luxury of doing good. What can the world think of a Christian who is covetous? And what does the Bible say of him? It excludes him from the kingdom of Heaven, and ranks him with the idolator. Many feel more at the loss of a few pounds, than at the loss of the favor of God.

3d. Want of *Love,* is a gross inconsistency. Some professors will rend a Christian community, and destroy every particle of affection, rather than abandon a pre-

conceived opinion, or relinquish a favorite maxim.—"These things ought not so to be." We are brethren, and ought to act as brethren. Our great exemplar not only preached love in his sermons, and petitioned for it in his prayers, but practised it in his life; and we would say to every Christian, "go and do thou likewise."

4th. Another inconsistency, is that of the make and traffic of *Ardent Spirits.*

The injustice which is so inseparable from the traffic of ardent spirits, evinces its unlawfulness.

Those who vend ardent spirits, will continue to supply their customers, in many instances, after they are incompetent to take care of their property. They are witnesses to the impoverished condition of their families, and yet they will sell. Are they not, then, accessary to the melting away of estates, and the ruin of families, around them? And can this be done without violating the laws of humanity and equity? Human laws may not be able to prevent the wrong. But the cries of widows and orphans will be heard in heaven, and a retribution which human tribunals cannot award, will be reserved for the day of judgment; for "wo be to him that giveth his neighbor drink, and that putteth his bottle to him and maketh him drunken."

But some will say, man is his own agent, and if I do not let him have it, he will get it of some one else. But all this alters not the case. He who deliberately assists his neighbor to destroy his life, is not guiltless because his neighbor is a free agent and is also guilty. And he is accessary to the crime, though twenty other persons might have been ready to commit the same sin, if he had not done it. Would a man be innocent who would sell arsenic to his neighbor, to destroy himself, because

he could obtain it elsewhere? Surely we are accountable for our own wrong doing, and liable to punishment at the hand of God, as really as if it had been certain that no one would have done the deed if we did not.

The ungodliness in time, and the everlasting ruin in eternity, inseparable from the commerce in ardent spirits, proscribe it as an unlawful article of traffic.. Who can number the oaths and blasphemies which it causes to be uttered—or the impurities and indecencies, violence and wrong doing, which it originates? Oh, how broad is the road which intemperance alone opens to hell! and how thronged with travellers! If the commerce of this article were inseparable from all the great and good ends of our social being, we might endure the evil for the sake of the good, and they only be accountable who abuse themselves. But here is an article of commerce spread over the land, whose effect is only evil, and that continually, and which increases a hundred fold the energies of human depravity, and the hopeless victims of future punishment.

5. The want of *active beneficence* is an inconsistency not altogether unknown in professors. The Christian should endeavor, as far as his power and influence extend, to relieve the wants of the poor, the fatherless and the widow; to soothe the disconsolate, to comfort the afflicted, to shelter the benighted traveller, to instruct the ignorant, and to meliorate the moral condition of every rank of society. He should patronize every scheme which has for its object to remove the evils which exist in the world. Above all things, he ought to endeavor, as far as his station and opportunity permit, to promote the eternal happiness of mankind, and should study to render all his other exertions subservi-

ent to this most interesting and momentous object; and in doing this, he should give his countenance and support to every institution, and to every rational scheme, which is calculated to promote the knowledge of the Scriptures of Truth throughout our own country, and in heathen lands, and to make known "the salvation of God" over all the earth. In such benevolent exertions, he should persevere, even in the face of every species of opposition and reproach, through the whole course of his existence in this world, till death transport him to a nobler sphere of action and enjoyment.

It appears that the inhabitants of Heaven are employed in acts of *beneficence*; for the Apostle informs us, that the Angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation. Hence it is told us in the word of God, that they delivered Lot from the destruction of Sodom, and Jacob from the hands of Esau; that they strengthened and refreshed Elijah in the wilderness, and brought glad tidings to the Shepherds in the plains of Bethlehem, and consoled the hearts of the disconsolate disciples, by proclaiming the resurrection of their Lord and Master. Since, then, it appears that the inhabitants of Heaven are incessantly employed in acts of benevolence, the habit of benevolence which is acquired in this world, may be considered as a preparation, and a qualification for that more extensive sphere of moral action into which the saints shall be introduced, when they wing their way from this earthly ball to the regions above. And consequently, those who never engage in "works of faith and labors of love," and who are governed by a principle of selfishness in the general tenor of their conduct, must

be considered as unqualified for taking a part in the benevolent employments of the celestial world.

There are many other inconsistencies, which I only mention, such as light thought of the sanctity of the Sabbath day, absence of Family Prayer, *violence of temper*, murmuring under adverse circumstances, pride, &c.

By these inconsistencies, the Holy Spirit is grieved, and a disgrace is entailed on our holy Religion. We should never forget that we are "lights in the world," and we ought not only to be concerned to shine with steadiness, but with brilliancy. We should not only live above sin, but above the suspicion of it;—not only flee from evil, but avoid the very appearance of it. The glory of God, and the advancement of vital godliness, are inseparably connected with the consistency of our conduct. The taunt has often been heard, "what do ye more than others?" More is required and more is expected. And if we do no more than the men of the world, it is a presumptive proof that we are no more than they. It is not what a man professes, but how he lives, that must decide the reality of his religion.

ELI PHILLIPS, *Moderator.*

NOAH RICHARDSON, *Clerk.*

PROCEEDINGS

OF THE

77th ANNUAL MEETING

OF THE

SANDY CREEK

BAPTIST ASSOCIATION,

HELD AT

Emmaus Meeting House,

CHATHAM COUNTY, N. C.

ON THE

24th, 25th, and 26th days of October, A. D. 1835.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1835.

PROCEEDINGS.

SATURDAY, OCTOBER 24.

The Association Sermon was delivered by Elder William H. Mirritt, from the 13th chapter 11th verse of Romans.

The Association then convened. Prayer by Elder Eli Phillips.

1. Letters from the several Churches composing this Association, handed in, and their statistics given as follows, viz:—[*See next page.*]

2. Chose Elder Eli Phillips Moderator.

3. On application, received the Mineral Spring Church into the fellowship of this Association.

4. Invited Corresponding Brethren to sit with us. James Evans, from the Liberty Association; John Culpeper, Sen. from the Pee Dee; and John Stamps, from Beulah, took seats. Raleigh and Flat River sent Minutes without Messengers.

5. Invited Ministering Brethren to sit with us. L. Rice and F. Hawley took seats.

6. Appointed John Fooshee and William White a committee of Finance.

7. John Culpeper, Sen., Enoch Crutchfield, and Levi Andrews, with the Moderator and Clerk, a committee of Arrangement.

8. Appointed David Patterson, Henry Dossett, David Kennedy, and John Culpeper, Sen., a committee

Churches.	*Messengers' Names.*	*Rec. by Bap.*	*Rec. by Let'r.*	*Restored.*	*Dis. by Let.*	*Excomm'd.*	*Dead.*	*Total.*	*Contributions.*
Antioch,	Samuel Baldwin, Isaac Durham, L. Edwards,	0	1	0	0	2	2	92	$2 00
Brush Creek,	Lane Hutson, Samuel Moffitt, Gary Lane,	5	0	0	2	1	0	64	1 50
Cane Creek,	J. Morrow, J. Crutchfield, Tho. D. Oldham,	3	1	0	5	2	2	83	2 00
Gum Spring,	Hardy Lasater, Edmund Waldin,	2	0	0	0	0	0	41	2 25
Friendship,	Jno. D. Phillips, Jesse Stafford, L. Q. Sowell,	6	0	0	5	1	0	79	1 70
Reaves' Chapel,	John Watson, A. Headen, Aaron Emberson,	10	0	0	35	1	1	90	2 50
May's Chapel,	John Fooshee, William White, William Roe,	25	0	1	0	0	0	108	2 00
Mount Sion,	E. Crutchfield, H. Kivett, David Patterson,	1	0	0	0	10	1	39	1 50
Rocky River,	Henry Dossett, William H. Bridges,	0	0	0	0	0	0	52	1 00
Sandy Field,	Levi Andrews, Tho. Lloyd, Ruffin Andrews,	1	0	1	2	1	2	53	1 50
Rocky Spring,	G. W. Thompson, W. B. Straughan, H. Hatch,	3	0	0	3	0	0	63	2 00
Mechanic's Hill	David Kennedy, Conner Dowd, T. Williams,	2	0	0	0	0	0	33	1 50
Fall Creek,	Z. Boroughs, John Boroughs, Wm. Harper,	1	0	0	0	0	0	41	1 70
Sandy Creek,*	John Kivett, Jesse Scotten, Wm. Reace,	0	0	1	0	0	0		1 00
Mount Carmel,	Wm. H. Mirritt, Wm. Hooper, Th. Weaver,	0	0	0	0	0	0	42	2 00
Bear Creek,	Willis Coggin, A. Wamble, Joseph Harman,	9	1	0	9	1	0	67	2 00
Emmaus,	Stephen Moore, R. Webster, S. F. Webster,	0	0	0	3	1	0	30	2 70
Love's Creek,	Wm. Bray, B. Roson, Hackney Smith,	0	0	0	3	1	1	51	1 50
Mount Gilead,	A. Temple, Mark Bynum, John Hammock,	0	0	0	2	1	1	43	1 00
Bethlehem,	James Dowdy, Leonard Lawhorn,	9	3	0	0	3	0	57	2 00
Lick Creek,	N. Robertson, Bird Gean, Harlan Brewer,	3	0	0	0	0	1	41	1 25
Pleasant Grove,	William Ragan, James Q. Brewer,	1	0	0	4	0	1	28	1 00
Mineral Spring,	Samuel Dowd, Wm. Culberson, W. Brooks,							30	2 00
		86	6	3	73	25	12	1227	38 92

**This Ch. in consequence of a division, could not give their No.*

to ascertain the state of each Church in this Association, as it regards Sabbath Schools and Temperance Societies; and also to report the age of each Church, their Pastor, Deacons, Clerk, Post Office, &c. &c

9. Appointed Elders Luther Rice, N. Richardson, and William Hooper, to preach on Sabbath.

10. On motion, adjourned till Monday, 9 o'clock. Prayer by the Clerk.

LORD'S DAY, OCTOBER 25.

At 9 o'clock, Elder John Culpeper, Sen., addressed the audience, from Malachi, 1st chapter, 11th verse. At 11 o'clock, Elder William Hooper preached from John, 3d chapter, 19th 20th and 21st verses; and was followed by Elder Luther Rice, from John, 12th chapter, 28th verse. The services of the day were concluded by Elder Noah Richardson, from 2d Corinthians, 5th chapter, 20th verse. May much good result from the labours of the day.

MONDAY, OCTOBER 26.

Met according to adjournment. Prayer by Elder W. Hooper.

1. Called the Messengers' names, and read the Rules of Decorum.

2. The committee of Finance reported, that they had received from the several Churches, $38 95, and had paid the same over to the Treasurer.

3. The Circular Letter, which was prepared by Elder William Hooper, was read, and unanimously adopted.

4. Called on Corresponding Brethren to report.—They reported that they generally attended.

5. Appointed Brethren to the following Associations, viz: To Flat River, T. Weaver and T. D. Oldham. To Raleigh, Levi Andrews and Allen Temple. To Pee Dee, W. H. Mirritt and Eli Phillips. To Liberty, E. Crutchfield, Wm. Reace, and D. Patterson. To Beulah, W. Hooper, W. H. Mirritt, L. Andrews, and M. D. Freeman. To Yadkin, M. D. Freeman and L. Hutson.

6. Appointed N. Richardson to write the next Circular Address.

7. The committee on Sabbath Schools, Temperance Societies, and the Churches, reported as follows:—

We, the committee appointed to inquire into the state of the Church, Sabbath Schools, Temperance Societies, &c., have had the same under consideration, and beg leave to report the following:

The Church at Sandy Creek was constituted in 1756 or '57; their Monthly Conference is on the Saturday before the 3d Sabbath in each month; they have no Pastor; William Wilson, Licentiate; no Deacons; no Sabbath School; no Temperance Society; William Wilson, Clerk; Post Office, Troy's, Randolph county.

Lick Creek, constituted in 1834; Monthly Conference, Saturday before the 3d Sabbath; Pastor, Levi Andrews; Deacons, Jesse Johnson, William Glosson; Clerk, Nathaniel Robertson; Post Office, Hadley's, Chatham county; no S. S.; no T. S.

Mount Sion, constituted in 1825; Conference, 2d Sabbath; Pastor, Enoch Crutchfield; Deacons, David Patterson and John Coble; Clerk, David Patterson; Post Office, Long's Store, Orange county; no S. S.; 1 T. S.

Mechanic's Hill, constituted in 1824 or '25; Confer-

ence, 4th Sabbath; Pastor, Artemas Shattuck; Deacons, David Kennedy and Daniel McCrimmon; Clerk and Licentiate, Conner Dowd; Post Office, Mechanic's Hill, Moore county; 1 S. S.; no T. S.

Antioch, constituted in 1802 or '3; Conference, 2d Sabbath; Pastor, Wm. H. Mirritt; Deacons, William Durham and Linsey Edwards; Clerk, Isaac Durham; Post Office, Clover Garden, Orange county; 1 S. S.; 1 T. S. of 115 members.

May's Chapel, Conference, 1st Sabbath; Pastor, Jas. McDaniel; Deacons, John Gilmore, Wm. White, and Cato Riddle; Clerk, Wm. Burns; Post Office, Pittsborough; no S. S.; no T. S.

Reaves' Chapel, constituted in 1832; Conference, 2d Sabbath; Pastor, N. Richardson; Deacons, John Watson and Andrew Headen; Clerk, Peter P. Smith; Post Office, Emberson Tanyard, Chatham county; 1 S. S.; 1 T. S. of about 100 members; and a Sabbath School Library.

Cane Creek, constituted in 1790; Conference, 3d Sabbath; Pastor, Stephen Pleasant; Deacons, John Reaves, James Crutchfield, and T. D. Oldham; Clerk, T. D. Oldham; Post Office, Clover Garden, Orange county; 1 S. S. of 70 members; 1 T. S. of 65 members.

Fall Creek; Pastor, Thomas Weaver; Deacons, John Boroughs and Zacheus Boroughs; Clerk, Wm. Harper; Post Office, Brower's Store; no S. S.; no T. S.

Brush Creek, constituted in 1824; Conference, 4th Sabbath; Pastor, Eli Phillips; Deacons, Eli Bray, Robert Stinson, and John Hutson; Clerk, Samuel Moffitt; Licentiate, Lane Hutson; Post Office, Underwood's Store, Randolph county; no S. S.; no T. S.

Pleasant Grove; Conference, 2d Sabbath; Deacons,

Willis Riggins and John Moore; Clerk, Willis Riggins; Post Office, Lasater's; no S. S.; no T. S.

Emmaus, constituted in 1833; Conference, 4th Sabbath; Pastor, William H. Mirritt; Deacons, Richard Webster and Stephen Moore; Clerk, Stephen Moore; Post Office, Rock Rest, Chatham county; 1 S. S.; no T. S.

Sandy Field, constituted in 1823; Conference, 4th Sabbath; Pastor, Levi Andrews; Deacons, Archibald Andrews and Aaron Trip; Clerk, Sydney Lloyd; Post Office, Clover Garden, Orange county; 1 S. S.; 1 T. S.

Rocky River, constituted in 1757; Conference, 3d Sabbath; Pastor, Enoch Crutchfield; Deacons, Henry Dossett and Wm. H. Bridges; Clerk, Wm H. Bridges; Post Office, St. Lawrence; no S. S.; 1 T. S.

Mount Carmel, constituted in 1803; Conference, 1st Sabbath; Pastor, William H. Mirritt; Deacons, none; Clerk, Wm. Hooper; Post Office, Chapel Hill; 1 S. S.; 1 T. S.

Mount Gilead, constituted in 1824; Conference, 1st Sabbath; Pastor, Levi Andrews; Deacons, Allen Temple and John Hammock; Clerk, Mark Bynum; Post Office, Hackney's Cross Roads; no S. S.; 1 T. S. of 70 members.

Mineral Spring, constituted in 1835; Conference, 3d Sabbath; Deacons, Samuel Dowd, Wm. Culberson and Warren Brooks; Clerk, Allen H. Lawhorn; Pastor, William H. Mirritt; Post Office, Emberson Tanyard, Chatham county; no S. S.; 1 T. S. of 37 members.

Rocky Spring, constituted in 1757; Conference, 2d Sabbath; Pastor, Geo. W. Purify; Deacons, Wiley B. Straughan and Ransom C. Poe; Clerk, E. H. Straughan; Post Office, Pittsborough; 1 S. S.; no T. S.

Bear Creek; Conference, 3d Sabbath; Pastor Wm. H. Mirritt; Licenciates, Aaron Wamble and Willis Coggin and Atlas T. Gilbert; Deacons, John Nalls and John Dowd; Clerk, Atlas T. Gilbert; Post Office, Marsh's Store, Chatham county; 1 S. S.; 1 T. S. of 19 members.

Gum Spring, constituted in 1827; Conference, 4th Sabbath; Pastor, George W. Purify; Deacons, Hardy Lassater and Edmund Walden; Clerk, Hardy Lassater; Post Office, Haywood; 1 S. S.; no T. S.

Bethlehem, constituted in 1834; Conference, 1st Sabbath; Pastor, N. Richardson; Deacons, Leonard Lawhorn and Wm. Barrett; Clerk, Wm. Phillips; Post Office, Carthage; 1 S. S. with a S. S. Library.

Love's Creek, constituted in 1833; Conference, 4th Sabbath; Pastor, Enoch Crutchfield; Deacons, Solomon Dossett, Duty Dossett and Daniel Hackney; Clerk, Washington Gea; Post Office, St. Lawrence; no S. S.; no T. S.

Friendship, constituted in 1798; Conference, 2d Sabbath; supplied by E. Phillips and A. Shattuck; Deacons, John D. Phillips and L. Q. Sowell; Clerk, Mark Andrew Phillips; Post Office, Carthage; 1 S. S.; 1 T. S., and a S. S. Library.

All which is respectfully submitted.

J. CULPEPER, *Chairman.*

8. Resolutions.—1st. *Resolved*, That it be inserted in the Minutes of this Association, that Randolph Mabry is excluded from *Cane Creek* Church for disorderly conduct.

2d. *Resolved*, That the several Sections (of this Association,) and the several Churches in each Section be denominated. They are as follows:

1st Section. Friendship, Bethlehem, Mechanic's Hill, Fall Creek, Bear Creek, Mineral Springs.

2d Section. Brush Creek, Sandy Creek, Mount Sion, Rocky River, Love's Creek.

3d Section. Reaves's Chapel, May's Chapel, Gum Spring, Rocky Spring, Emmaus, Mount Gilead.

4th Section. Pleasant Grove, Mount Carmel, Antioch, Cane Creek, Sandy Field, Lick Creek.

3d. Whereas, We believe it inconsistent with the spirit of the Gospel of Christ, for a Christian to buy and sell Negroes for the purpose of speculation or merchandize for gain, *Resolved, therefore*, That this Association advise the Churches of which it is composed, to exclude members who will not abandon the practice after the first or second admonition.

4th. Whereas, We are of opinion that it will give more system, certainty and weight to the contributions, from the Churches to the Convention; Therefore

Resolved, by this Association, That the several Churches composing it be advised to forward their contributions intended for the Convention, by their messengers to the Association, stating the sum contributed, and naming their Delegate to the Convention, and that these several monies, with a statement of the Delegates to the Convention, be forwarded in one general letter, by a Minister of this Association, to the Convention.

5th. *Resolved*, That Saturday before the second Sabbath in December next, be observed by all the members of the several Churches composing this Association, as a day of Fasting and Prayer for a revival of Religion in this Association, and generally throughout the world.

9th. The next annual Association to be held at Mount

Gilead, Chatham county, commencing Saturday preceding the fourth Sabbath in October, A. D. 1836.

10th. Appointed Elder Levi Andrews to deliver the next Association Sermon, and Elder E. Crutchfield to be his alternate.

11th. The Clerk ordered to have 600 copies of these Minutes printed.

12th. *Resolved*, That the thanks of the Association be given (through these Minutes,) to the Church and neighborhood of *Emmaus*, for their kindnsss and hospitality to the Ministers, Delegates and friends of the Association during its session.

13th. After prayer by Elder N. Richardson, the Association rose.

ELI PHILLIPS, *Moderator.*
N. RICHARDSON, *Clerk.*

This Association has nine ordained Ministers, viz: William Hooper, William H. Mirritt, Thomas Weaver, Eli Phillips, Artemas Shattuck, Levi Andrews, Enoch Crutchfield, Malthus D. Freeman, and Noah Richardson;—And about seven Licenciates.

CIRCULAR.

DEAR BRETHREN: In taking a view of the state of our Churches, and of the community among which we live, it seems not unseasonable to select as the subject of our annual Address to you, the universal spirit of covetousness which pervades our land. The vice of covetousness is a very insinuating and insidious one. Our Saviour found it necessary to caution his disciples repeatedly against it. There is no sin which can exist to such a degree in the heart without alarming its possessor, and without bringing on him discredit in the Church. An inspired Apostle has told us that "the love of money is the root of all evil." Of some of these evils we are compelled to be daily and mournful witnesses, and some of them which have infected the Church in a lamentable degree, and of which therefore we are bound to be more on our guard, it will be our purpose, in this letter, to point out. So deeply has the plague of making money smitten our land, as to have produced a universal spirit of emigration. No man hardly seems satisfied with his home. He hears of golden prospects to the south and west, and he must needs go, like his neighbors, to share the spoil. Now although we admit it is lawful for us to change our residence for the bettering of the condition of our family, yet is there not danger of this base lust of covetousness becoming the ruling passion of the soul? Do not men, even professors of religion, think more of rich crops of cotton, and buying and selling slaves, than they do of cultivating the soil of the heart, and making it bring forth abundantly?

We fear that many persons, even of our Church,

think that the main object of living is to make money, and to be constantly accumulating for their heirs. They seem to think that they never can have enough—that a man's life does consist in the abundance of the things which he possesseth. They seem not to believe our Saviour's declaration, that a rich man shall with difficulty enter into the kingdom of heaven, nor to care for his command, Lay not up for yourselves treasures upon earth. They seem to forget the solemn admonition of the Apostle, that "they that would be rich, fall into divers temptations and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction." We have the more reason to deplore this state of things, from its disastrous effect on the prosperity of our Churches. The rage for making money produces universal restlessness and dissatisfaction with home and our present possessions. The consequence is, no man feels himself settled, nor cares to engage in any measures and enterprizes for the improvement of the neighborhood where he now is. He is sighing for the West. The accounts he hears of the fortunes making there, fill his mind by day and even enter into his dreams by night. While in this state of mind, he cannot be expected to care much for the salvation of his own soul or the souls of others. Does this look much like taking heed to the precept, "We brought nothing into this world and we can carry nothing out. Having food and raiment, let us be therewith content"? Oh brethren, it is sadly to be feared that many who are in haste to be rich, sacrifice their own souls, and the souls of their families, to mammon. They toil day and night to heap up riches for their children, and those riches only serve to render their children dissipated and profligate. How is it possible that children should not, when they see their parents' whole soul absorbed with adding field to field and dollar to dollar, how is it possible they should not catch the contagion of avarice,

and learn to think that the sole business of life is to make money. This grasping disposition is apt, too, to make men cruel to their slaves, pushing and driving them beyond what humanity and christian feeling will justify, and making them utterly regardless of the slave's spiritual interest. Whereas it is the master's duty to have an affection for these helpless creatures, committed to his care, and to be humane to their bodies and merciful to their souls.

But there is one evil arising from this spirit of covetousness, which has long prevailed to the serious detriment of our Churches, and of which it is high time to complain. This is the refusal of our people to give their Ministers any adequate support. It is our duty to declare to you the whole counsel of God, and one part of this counsel is, that they who preach the gospel should live of the gospel, that they who minister at the altar should eat of the things offered on the altar. The precept of the Scripture is so plain on this subject, that no one can read the 9th chapter of the Epistle to the Corinthians, without seeing that Ministers have a right to support from the people for whose souls they labour, and that those people commit a sin who refuse him a reasonable support. Yet how many zealous and faithful Ministers have been obliged to abandon their charge through want of necessaries for their families! How many have left the country, while whole sections of country present the heart-moving spectacle of thousands of sheep without a shepherd to guide, to feed and to protect them from the roaring lion who goeth about seeking whom he may devour. How many neighborhoods might have the gospel ministered to them regularly every Sabbath day, by faithful servants of God, if each man would do his duty in contributing his just portion to maintain his pastor. A Minister ought, St. Paul says, to "give himself to reading." He must read the word of God much in order to become "apt to

teach." And he ought to have a few other good books, at least, to assist him in the understanding of it. But as things now go on, how can a Minister "give himself to reading," when the necessities of his family take up his whole time, or if he has a little time, he has no books. We hope, brethren, you will take this exhortation in good part, and seriously consider whether the curse of God is not blighting our Churches for their ill judged and unscriptural conduct in refusing Ministerial support. "Be not deceived brethren, God is not mocked, he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." If your parsimonious dispotion makes us willing to go without a pastor's care, or to have preaching very seldom, we shall pay the penalty of our avarice by the leanness and barrenness of our souls. The writer of these remarks feels the greater liberty in addressing you on this subject, because, as he is not dependent for his support on any congregation, he cannot be suspected of selfish motives in urging you to what he considers plainly commanded in the word of God, and absolutely necessary to your soul's health. "Now the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

PROCEEDINGS

OF THE

78th ANNUAL MEETING

OF THE

SANDY CREEK

BAPTIST ASSOCIATION,

HELD AT

Mount Gilead Meeting House,

CHATHAM COUNTY, N. C.

ON THE

22d, 23d, and 24th days of October, A. D. 1836.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1836.

PROCEEDINGS.

SATURDAY, OCTOBER 22.

The Association Sermon was delivered by Elder Levi Andrews, from 2d Corinthians, 4th ch. 5th v.

The Ministers and Delegates then convened in the Meeting House for business. Prayer by Elder E. Phillips.

1. Letters from the several Churches composing this Association were handed in and read, and their standing noted as follows:—[*See next page.*]

2. Appointed Elder E. Phillips Moderator.

3. Invited Corresponding Brethren to sit with us. John Redin, from the Beulah Association; James Evans, from the Liberty; and Elder G. W. Purify, from the Raleigh Association, seated themselves with us.

4. Invited Ministering Brethren to sit with us. Elders J. Dennis, J. Culpeper, Sen. and H. A. Wilcox, accepted the invitation.

5. Appointed George W. Thompson and David Patterson a Committee of Finance, to receive the contributions from the several Churches.

6. J. Culpeper, Sen., Wm. H. Merritt and Wm. Wilson, with the Moderator and Clerk, a Committee of Arrangement.

7. Appointed Elders Dennis, Wilcox, Merritt, Crutchfield, and Brother Wm. White, a committee to inquire and report the cause why Religion is at such a low state in the Churches.

Churches.	Names of Representatives.	Rec. by Bap.	Rec. by Let'r	Restored.	Dis. by Let.	Excomm'd.	Dead.	Total.	Contributions.
Antioch,	John Durham, Isaac Durham, L. Edwards,		2		3	5	1	85	$2 00
Brush Creek,	John Hutson, Gary Lane, Robert Stinson,		1		2			63	1 50
Cane Creek,	J. Morrow, T. D. Oldham, James Crutchfield,	3	1		1	2	1	83	2 00
Gum Spring,	Isaac Heartsaw, Zachariah Harman,				4	1		36	1 25
Friendship,	John Phillips, E. Q. Sowell, M. A. Phillips,	6			1	3	1	84	1 25
Reaves' Chapel,	James Freeman, John Burke, Terrell Brooks,				2	2	1	83	2 50
May's Chapel,	Wm. White, John Fooshee, Vinson May,	1		1		2		120	3 00
Mount Sion,	Enoch Crutchfield, H. Kivett, D. Patterson,		1				1	39	1 00
Rocky River,	Henry Dorsett, Marsh Dorsett,		1		2			51	1 00
Sandy Field,	Levi Andrews, Aaron Tripp, G. Andrews,	1						54	1 50
Rocky Spring,	G. W. Thompson, C. C. Straughan, E. Poe,	3			1	3	2	57	2 00
Mechanic's Hill	Conner Dowd, M. Deaton, M. Williams,	1			2			33	1 00
Fall Creek,	Wm. Harper, John Boroughs, John Davis,						1	44	1 50
Sandy Creek,	John Kivett, Wm. Wilson,				1				1 00
Mount Carmel,	Wm. H. Merritt, Wm. Hooper, Th. Weaver,				6	1	2	44	2 50
Bear Creek,	John Dowd, A. Wamble, Willis Phillips,		1		2			61	1 50
Emmaus,	Richard Webster, S. F. Webster, S. Moore,	1				1		30	2 00
Love's Creek,	Solomon Dorsett, Uriah Hinson, Wm. Smith,		1		4			48	1 00
Mount Gilead,	A. Temple, Joshua Williams, J. Hammock,					2		40	1 00
Bethlehem,	Wm. Barrott, Jesse Sowell, Wm. Phillips,	6	1		4	2	2	60	1 17
Lick Creek,	Jesse Johnson, Wm. Glosson, Samuel Lewis,	1			3	3		37	1 50
Pleasant Grove,	James Q. Brewer, William Ragan,		3				1	30	1 00
Mineral Spring,	Allen D. Jones, John Gee, Wm. Blackman,		3		1			40	1 50
	Total,	24	15	1	36	27	13	1216	35 67

☞ Errors corrected in the Minutes of 1835.
The Post Office for Mount Church is Long Mills; for Sandy Creek Church, Lanesville; for Antioch and Sandy Field Churches, White Frost; and for Pleasant Grove Church, Hackney's Cross Roads.

8. On motion, appointed J. Culpeper, Sen., H. A. Wilcox and J. Dennis, to examine the letters from the Churches, and report all important matter that they find in them.

9. Appointed Elders H. A. Wilcox, from Providence, Rhode Island, Agent of the A. B. H. M. Society; James Dennis, of the Raleigh Association; and N. Richardson, of this Association, to preach to-morrow.

10. On motion, adjourned till Monday, 9 o'clock. Prayer by the Moderator.

SABBATH, OCTOBER 23.

Elder James Dennis preached from Job, 19th chapter, 25th and 26th verses. H. A. Wilcox followed him from John, 5th chapter, 25th verse. N. Richardson concluded the services of the day from Revelations, 20th chapter, 11th and 12th verses.

MONDAY, OCTOBER 24.

Met according to adjournment. Elder W. H Merrit prayed at the opening of business.

1. The Committee of Arrangement reported, the report concurred in, and the committee discharged.

2. Read the Rules of order.

3. The Committee of Finance reported that they had received from the Church $35 75, and paid the same over to the Treasurer.

4. As the Brother appointed to write a Circular has failed to do so, on motion, *Resolved*, That the Clerk get 600 copies of the Tract called the Circular of the Hudson River Association, on the subject of Communion, and attach them to these Minutes.

5. The Corresponding Brethren reported.—They did not generally attend, but their reasons for not, were satisfactory.

6. On motion, agreed that there be a committee of three appointed to draw up Articles of the Faith of Baptists, and present them to our next Association, to be attached to our Minutes next year. Hooper, Phillips, and Richardson to be the committee.

7. The Committee on the Church Letters reported the following:

The Committee appointed to examine the Letters from the Churches and make out a digest for the Minutes, beg leave to report,—That in the Letters, which, for the most part, contain only statistics, they find nothing of interest which will not be embodied in the usual Tables. But still, as they think that the Letters might contain many facts and suggestions which, if properly arranged and digested, and published in the Minutes, would render them interesting and useful; they would recommend the following resolution: *Resolved*, That in their Letters to the Association, the Churches are requested to insert in addition to their statistics, a brief sketch of their history, the general state of religion among them; any interesting

facts which may have occurred among them; the condition and prospect of their Sunday Schools, Temperance Society and Missionary Society; and also, any suggestion or their views on any interesting subject which they may deem worthy of the notice of the Association. JOHN CULPEPER, *Chairman.*

8. The Committee to whom was referred the Low State of Religion, reported the following:

Your Committee to whom was referred the present low state of religion in the Churches, and what are the causes, beg leave to report the following:

1st. THE CAUSES.

1. We think that pride, arising from worldly prosperity. 2. A conformity to the world, its fashions, and customs. 3. The neglect of secret prayer, self-examination and personal holiness. 4. The neglect of family prayer, and training up of our children in the nurture and admonition of the Lord. 5. The omission of keeping the Sabbath Day holy, and suffering our children and domestics to violate the holy command. 6. We think that the making, using and vending of ardent spirits, is a bane to the life of religion both in the soul of the individual and the community. 7. The neglect of the Bible, and attending on the administration of the word of life.

2. THE REMEDIES.

1. We recommend self-examination, which is calculated to humble the pride of the human heart. 2. We recommend a strict observance of the exhortation of the Apostle, "be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable

and perfect will of God." 3. We recommend the faithful discharge of secret prayer; "pray to thy Father who seeth in secret, and thy Father who seeth in secret shall reward thee openly," and by doing this, you will keep your hearts in the love of God. 4. We recommend the strict and faithful discharge of family prayer, and so let your light shine before your families. 5. We recommend a strict compliance with the command of God, to observe the Sabbath Day to keep it holy, that we neither violate it ourselves nor suffer those under our charge to do it. 6. We recommend the discontinuance of making, using or vending of ardent spirits, which is calculated to blunt the edge of Christianity, and in proportion to the injurious influence of our example on the community, will be the leanness and barrenness of our souls. 7. We recommend the faithful and prayerful reading of God's word, with a desire to learn our duty and with a firm resolution to do what he has commanded us to do in his word, and a strict attendance on the ministration of his word, that our souls may be fed with the bread of life. Also, we would urge the discharge of faithfulness in watching over, reproving and rebuking one another in love, and instead of whispering among ourselves our brethrens' faults, do as the Lord hath said, "go and tell him his faults."

9. Appointed Corresponding Brethren to the following Associations, viz. Elders Merritt and Weaver to Flat River; Elder Andrews and Brother A. Temple to Raleigh; Elders Merritt, Richardson and Brother S. Moore to Pee Dee; Elders Crutchfield, Phillips, Freeman, and Brother D. Patterson to Liberty;

Elders Crutchfield, Hooper, and Freeman to the Beaulah; Brethren J. Hutson, H. Dorsett, and Wm. Wilson to the Yadkin.

10. On motion, appointed Brethren A. Temple, D. Patterson, and J. Morrow, a committee to receive contributions for the State Convention.

11. Took up a Query from Mechanic Hill, and after some discussion, on motion, it was laid on the table.

12. On application, agreed that Cane Creek Church have the liberty of joining any other Association of our faith, should they deem it expedient to do so.

13. The following Resolutions were adopted:

1. Whereas, information has been received since the Association has been in session, of the unexpected death of our beloved Brother, Luther Rice, who personally is known to most of us, and who, it will be remembered, was with us and preached at our last Anniversary, and who has for many years been an active and devoted servant of the Lord, who has been instrumental of great good in our American Zion, and who will be held in joyful and everlasting remembrance by thousands of ransomed heathens, as one of the prime movers of our great Missionary enterprise, by which they were brought to a knowledge of the truth,

Therefore Resolved, That while we bow with profound resignation to this mysterious dispensation of an allwise Providence, we feel it not only a duty that we owe to our late brother, but a real privilege and pleasure, to express, as a body, the high esteem which we have ever felt for him as a christian and a Minister of the Gospel; the great veneration which we have ever borne to his character, and the heartfelt satisfaction with which we have witnessed his self denying and arduous labours.

Resolved, That we deeply sympathize with the Church of which brother Rice was an honoured and

worthy member, and with the Institution of which he was the founder; and in view of the great loss which they have sustained by his unexpected death, and that we earnestly pray that God will raise up some one to bear his mantle and fill his place in the christian Church and community.

2. Whereas, we have beheld with regret, the lamentable coldness prevalent throughout our Churches, and observing that there are but few Heralds of the Cross rising up among us to publish peace and salvation to perishing sinners, after those who are now blowing the Gospel Trumpet shall have mingled with their mother dust.

Therefore Resolved, That we observe the first Monday in March, as a day of humiliation, fasting and prayer, to Almighty God, that he would send forth more labourers into his harvest.

Resolved, furthermore, That we observe the first Monday in April, as a day of humiliation, fasting and prayer to the Lord, for a revival of religion among our Churches, and throughout all Christendom.

3. Whereas, we believe a knowledge of the Gospel of our Lord Jesus Christ to be essential to the salvation of men; whereas many of the inhabitants of our own country, in whose spiritual welfare we feel a lively interest, are, to an alarming extent, destitute of the Gospel and of the means of religious instruction and improvement: And whereas, it is the sole object of the American Baptist Home Mission Society to supply such destitution, by sending Baptist Ministers to the destitute regions as Missionaries:

Therefore Resolved, That it is particularly binding on us as a denomination, to do all in our power to furnish the means of religious instruction to every creature in our land:

Resolved, That since this is the object of the A. B. H. M. Society, we cordially approve of that Society,

and recommend it to the confidence, prayers and liberal support of the Churches in this Association.

Resolved further, That we welcome Elder H. A. Wilcox, an Agent of that Society, to our body, and commend him to the affection of the Churches and friends of religion, hoping that they will contribute liberally to his important object.

After the above resolution was adopted, the Association suspended business till a collection was taken up among the Delegates, in behalf of the A. B. H. M. Society. Received $23, and the same handed to Elder H. A. Wilcox.

14. The Committee to receive contributions for the State Convention, reported, that they received from M. A. Phillips 50 cents; from Mt. Zion Church $10; Fall Creek do. $5; Bear Creek do. $5; from Solomon Dorsett 50 cents; J. Williams 50 cents; Bethlehem Church $6 20; Mineral Springs Church $4 10; Elder W. H. Merritt $100; for Judson's translation of the Bible; ditto $10; $5 for Home Mission; $5 for Education; A. Headen $1 50; T. Weaver 50 cents; J. Freeman $1. On motion, appointed Elder M. D. Freeman to convey the same to the State Convention, and the committee paid over the same to said Freeman.

15. Received a memorial from Bryant Boroughs, praying the Association to send a committee to Fall Creek Church, to investigate a certain difficulty and impart some counsel. Whereupon, seven brethren were appointed, viz: Elders E. Crutchfield and Levi Andrews; Brethren Wm. White, Lindsey Edward T. D. Oldham, John Hutson and Wm. Wilson d the committee to meet at Fall Creek, Saturda before the third Sabbath in December next.

16. Appointed the next annual meeting to be held at the Mineral Spring Church, Chatham County, N. C., on Saturday before the fourth Sabbath in Octo-

ber, 1837;—And that Elder Enoch Crutchfield preach the Introductory Sermon; M. D. Freeman his alternate.

17. *Resolved*, That the thanks of this Association be tendered to the Brethren and friends at Mount Gilead, for their hospitality and kindness to us, as an Association, during the present Session.

18. *Resolved*, That 600 copies of these Minutes be printed, and that the Clerk superintend the same.

19. (By request.) *Resolved*, That there be a Camp Meeting held at Mount Gilead, commencing Friday before the second Sunday in October, 1837, and that the Ministers of this Association feel bound to attend, with all others who may attend on the occasion.

20. Adjourned. Prayer by Elder J. Dennis.

ELI PHILLIPS, *Moderator.*

NOAH RICHARDSON, *Clerk.*

*REPORT of the Treasurer, for each year, since his last.**

In 1833, before the Minutes of that year were printed, there was in the Treasury			$30 87½
Received from the Committee of Finance of		1834,	30 20
Do.	do.	1835,	38 95
Do.	do.	1836,	35 75
	Total,		$135 77½
Credit.—For Printing Minutes in 1833,			$30 00
Clerk's Fees,	do.		10 00
Printing Minutes in 1834,			20 00
Clerk's Fees,	do.		10 00
Printing Minutes in 1835,			17 50
Clerk's Fees,	do.		10 00
	Credit—Total,		$97 50
Remaining yet in the Treasury,			$38 27½

NOAH RICHARDSON, *Treasurer.*

*See his Report in the Minutes of 1833.

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MINUTES

OF THE

80th ANNIVERSARY

OF THE

SANDY CREEK

BAPTIST ASSOCIATION,

HELD AT

Moon's

(*Mason's Chapel*,

RANDOLPH COUNTY, N. C.,

On the Saturday before the 4th Lord's Day in October, 1838, *and days following.*

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1839.

MINUTES.

SATURDAY, 12 o'clock.

The Rev. Samuel Wait, of Wake Forest Institute, being present, was requested to deliver the Introductory Sermon. He did so, and preached from 2d Thessalonians, 3d chapter, 1st and 2d verses: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. And that we may be delivered from unreasonable and wicked men; for all men have not faith."

The Ministers and Delegates then convened for business. Prayer was offered up to Almighty God for Divine assistance by Elder Wm. H. Merritt.

1. On motion, the Letters from the Churches composing the Association were called for and read, and their standing noted as follows:—*(See Table.)*

2. Chose Wm. H. Merritt Moderator.

3. A general invitation was given by the Moderator to Ministering Brethren who were not Delegates to take seats with us. Elder Artemas Shattuck took a seat accordingly.

4. Made an inquiry if there were any Corresponding Brethren present; whereupon, Elders Eli Carrell, Benjamin Lanier and Brother D. Hufman, with Minutes from the Liberty Association; Elder Samuel Wait and Brother Wm. Haul, with a Letter from the Pee Dee; T. D. Oldham and James Crutchfield, from the Beulah Association; Samuel P. Norris, from the Raleigh Association, with Minutes; Elder

Richard Jacks, with Letter and Minutes from the Yadkin Association; presented testimonials of their appointment, and were affectionately received.

5. Appointed Wm. Bridges and David Patterson a Committee to receive the contribution from the Churches to pay for printing Minutes, &c.

6. Appointed Samuel Wait, Eli Carrell, Richard Jacks and David Patterson, with the Moderator and Clerk, a Committee to arrange the business of the Association, and report on Monday, at the sitting of the Association.

7. M. D. Freeman, T. D. Oldham, with the Clerk, a Committee to examine Corresponding Minutes, and report all interesting matter.

8. On motion, appointed Linsey Edwards, Isaac Durham, Enoch Crutchfield, William Bridges, Wm. Reace and John Hutson a Committee to receive contributions for the Baptist State Convention of North Carolina.

9. Elders Samuel Wait and Richard Jacks chosen by ballot to preach on Sabbath.

10. The Circular Letter, written by Elder M. D. Freeman, was presented on being called for, and referred to the Committee of Arrangement for examination.

Adjourned till Monday, 9 o'clock, A. M. Prayer by the Clerk.

SUNDAY, 10 O'CLOCK, A. M.

Assembled at the Stand, and met a large congregation. Elder Richard Jacks introduced the services, and preached from Hebrews, 11th chapter, 7th verse: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the

world, and became heir of the righteousness which is by faith."

From an arrangement between Richardson (who was to preach a Sermon in behalf of the Convention,) and Wait, the latter preached the Convention Sermon from Habakuk, 3d chapter, 2d verse: "O Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." Public collection was then taken up in behalf of the Convention. Both the Brethren preached under very unfavorable circumstances. A strong tornado was blowing from a Western direction, which prevented the people from hearing so as to understand, scarcely any distance from the stage. A heavy shower of rain succeeded, which broke up the assembly from the Stand. Richardson then went into the Church, and concluded the services from St. John, 5th chapter, 22d verse: "For the Father judgeth no man; but hath committed all judgment unto the Son."

We know not now what good was done, but we hope the day of final retribution will tell that the labor of that day was not in vain in the Lord.

MONDAY, 9 o'clock, A. M.

Met according to appointment. Prayer by T. D. Oldham, of the Beulah Association, and then proceeded to business.

1. Called the names of the Delegates, who answered in regular order.

2. The Committee of Arrangement reported. Report concurred in and the Committee discharged.

3. The Rules of Decorum for the government of this Association read.

4. The Committee of Finance reported that they have received from the several Churches $33 60, and had paid the same over to the Treasurer. The Report received and the Committee discharged.

5. The Committee to receive funds for the Convention reported:—

Public collection on Sunday,	$15 68½
Mount Zion Church,	10 00
Elder Wm. H. Merritt,	10 00
Total,	$35 68½

All of which is to be equally divided between the three objects of the Convention. Committee discharged.

6. On motion, appointed Elders M. D. Freeman, Wm. H. Merritt, and Brother Augustus W. Bynum, Delegates for this Association to the Baptist State Convention of North Carolina, and that we send by them the above contribution.

7. The Committee on Corresponding Minutes, &c, reported that they find nothing particularly interesting in them.

8. On motion, adopted the following resolutions:

Resolved, That this Association feels a deep interest in the welfare of the Wake Forest Institute.

Resolved, *secondly*, That we deem it our duty to aid the Institute as we may be able by our contributions, and to remember it in our prayers.

Resolved, *thirdly*, That, considering the great value of the *Recorder & Watchman* to the cause of Christ, we earnestly recommend it to the patronage of the Churches composing this body.

9. On motion, *Resolved*, That the Articles of Faith, and Constitution, as adopted by the Association when held at Brush Creek Meeting House, Ran-

dolph County, on the 26th day of October, A. D. 1816, be appended to these Minutes.

10. The Committee to whom the Circular Letter was referred for examination, recommend its adoption, and, on motion, *Resolved*, That it be annexed to these Minutes.

11. The Corresponding Brethren reported. Many of them did not go to the Associations to which they were appointed, but their excuses were satisfactory. Those that did attend, stated they were cordially received.

12. Appointed Corresponding Brethren to the following Associations, viz: To Flat River, held on Saturday before the 3d Sunday in October, Thomas Weaver, Samuel Baldwin, Linsey Edwards and Anderson Gean; To the Raleigh, to be held on Saturday before the second Sunday in October, and days following, at Muddy Spring, in Moore County, Levi Andrews, Eli Phillips and Noah Richardson; To Beulah, held on the 1st Sunday in August, at Mill Creek, in Person County, Enoch Crutchfield, Wm. Bridges, Wm. H. Merritt, Henry Dorsett; To Pee Dee, held on the third Sunday in October, at Saron, Richmond County, Eli Phillips, Wm. Reace, Lane Hutson, Benj. Phillips and Artemas Shattuck; To Liberty, held on the second Sunday in August, at Piney Woods Meeting House, Davidson County, near the Yadkin River, M. D. Freeman, John Hutson, Artemas Shattuck, Gera Lane; To the Yadkin, Enoch Crutchfield, Wm. Willson and Lane Hutson.

13. The Honorable Committee, David Patterson, Henry Dorsett, Wm. Bridges, Hardy Lasater, Linsey Edwards, Samuel Moffitt and Wm. Barbee, who were appointed at the last Association on a petition from Peter P. Smith, and also one from Fisher A. Demons, to visit Reaves' Chapel, &c., handed in the following Report:—

The Committee to visit Reaves' Chapel beg leave to report the following: We attended at Reaves' Chapel, according to the appointment of the Association, and were received by the Church, and proceeded to examine into the proceedings of said Church relative to their excommunicating Peter P. Smith and Fisher A. Demons, and, after hearing a statement of their conduct and the proceedings of the Church against them, do unanimously approve of the Church's conduct in excommunicating them.

DAVID PATTERSON, *Ch'n.*

14. Appointed Mark Andrew Phillips to write the next Circular Address.

15. On motion, *Resolved*, To renew the Section Meetings in the bounds of this Association. First Section to be held at Bear Creek, Chatham County, on the first Sabbath in April next, Elders Wm. H. Merritt, Enoch Crutchfield and Thomas Weaver to attend it. The second Section to be at Mount Zion, Orange County, on the second Sabbath in May next, Elders Wm. H. Merritt, Noah Richardson and Levi Andrews to attend it. The fourth Section to be held at Mount Gilead, Chatham County, on the fourth Sunday in April, Elders Eli Phillips, Artemas Shattuck, M. D. Freeman and Wm. H. Merritt to attend it.

16. Appointed the next Association to be at Antioch, Orange County, N. C., commencing on Saturday before the 4th Sunday in October, 1839;—and it is desirable that the Delegates, and particularly the Ministers, should go prepared to stay longer than the usual time.

17. On motion, appointed Noah Richardson to preach the introductory Sermon; in case of failure, Enoch Crutchfield.

18. On motion, N. Richardson appointed to preach

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the Sermon in behalf of the Convention, at 12 o'clock on Sabbath.

19. On motion, *Resolved*, That the thanks of this body be given to those who have accommodated and supported the Association.

20. On motion, *Resolved*, That 600 copies of these Minutes be printed, and distributed according to the contribution from each Church.

Adjourned. Prayer by T. D. Oldham.

WM. H. MERRITT, *Moderator.*

NOAH RICHARDSON, *Clerk.*

PRINCIPLES OF FAITH.

ARTICLE I. We believe that there is only one true and living God; the Father, Son, and Holy Ghost, equal in essence, power and glory; yet these are not three Gods, but one God.

II. That the Scriptures of the Old and New Testaments are the word of God, and only rule of faith and practice.

III. That Adam fell from his original state of purity, and that his sin is imputed to his posterity: That human nature is corrupt, and that man, of his own free will and ability, is impotent to regain the state in which he was primarily placed.

IV. We believe in election from Eternity, effectual calling by the Holy Spirit of God, and justification in his sight only by imputation of Christ's righteousness: And we believe that those who are thus elected, effectually called, and justified, will persevere, through grace, to the end, that none of them be lost.

V. We believe that there will be a resurrection from the dead, and a general or universal Judgment; and that the happiness of the righteous and punishment of the wicked will be eternal.

VI. That the visible Church of Christ is a con-

gregation of faithful persons, who have attained fellowship with each other, and have given themselves up to the Lord and one another, having agreed to keep up a Godly discipline, according to the rules of the Gospel.

VII. That Jesus Christ is the Great Head of the Church, and that the government thereof is with the body.

VIII. That Baptism and the Lord's Supper are ordinances of the Lord, and to be continued by his Church until his second coming.

IX. That true believers are the only fit subjects of Baptism, and that Immersion is the only mode.

X. That the Church has no right to admit any but regular baptised Church members to Communion at the Lord's Table.

CONSTITUTION

Of the Sandy Creek Baptist Association.

ARTICLE I. The Association shall be composed of members, not exceeding three from each Church, chosen by the different Churches in our union, best qualified, in their judgment, to represent them in the Association; who, by producing letters from their respective Churches, certifying their appointments, shall be entitled to seats.

II. In the letters from the different Churches shall be expressed the number Baptised, Received by Letter, Restored, Dismissed, Excommunicated, and Dead, since the last Association; also, the total number in fellowship, together with the contribution forwarded.

III. The members thus chosen and convened shall have no power to lord it over God's heritage; nor shall they infringe on any of the internal rights of any Church to the Union; but shall set only as an advisary council.

IV. The Association shall elect a Moderator and Clerk, the former annually by the suffrages of the members present, the latter to retain his office during good behaviour.

V. The Association shall have power to withdraw from any Church in her union who shall knowingly and willingly violate the Constitution, or depart from the orthodox principles of Religion.

VI. Amendments to the above plan shall be made only by the concurrence of two-thirds of the members of the Association present.

CHURCHES.	MESSENGERS.	Baptized.	Received.	Dismissed.	Restored.	Excommun'd	Dead.	Total.	Contributions.	
1. Antioch,	L. Edwards, Samuel Baldwin, Isaac Durham,	1	0	2	0	2	3	70	$1	50
2. Brush Creek,	John Hutson, Samuel Moffitt, Gera Lane,	0	0	5	0	1	0	53	1	50
3. Bear Creek,	John Dowd, W. R. Stinson, Aaron Wamble,	3	2	1	0	1	1	73	1	50
4. Bethlehem,	Benj. Phillips, Harden Warner, M. Graham,	0	0	2	0	2	0	63	1	50
5. Emmaus,	Silas Clark, Sidney Fooshee,	0	0	0	0	0	0	25	1	50
6. Friendship,	John Phillips, E. Q. Sowell, M. A. Phillips,	0	0	0	0	1	1	76	1	50
7. Gum Spring,	Hardy Lasater, Edmund Waldin,	2	0	0	0	0	0	40	1	50
8. Lick Creek,	A. Jean, Wm. Robertson, William Glosson,	0	0	0	0	2	0	35	1	50
9. Love's Creek,	Daly Dorsett, Geo. W. Gee, Benj. Rossen,	1	0	0	1	0	1	46	1	00
10. May's Chapel,	John Rowe, B. S. Burns, William Brian,	7	0	2	0	0	1	123	3	00
11. Mount Zion,	Enoch Crutchfield, D. Patterson, S. Aldrig,	0	0	0	0	0	0	36	1	50
12. Mount Carmel,	W. H. Merrit, Wm. Barbee, Thos. Weaver,	0	0	1	0	0	3	39	2	00
13. Mount Gilead,	Mark Bynum, Robt. Hackney, H. J. Stone,	0	0	0	0	0	1	46	1	00
14. Mineral Spring,	Samuel Dowd, Wm. Culberson, A. Adcock,	0	0	0	0	0	1	39	1	50
15. Pleasant Grove,	Augustus W. Bynum, William Ragan,	10	1	0	0	0	0	39	1	35
16. Reaves' Chapel,	John Burk, Brooks Brantly, Talton Ghanson,	3	1	3	0	0	0	69	2	50
17. Rocky River,	M. D. Freeman, H. Dorsett, W. H. Bridges,	5	0	1	0	0	1	50	1	50
18. Rocky Spring,	Elisha Poe, J. Thompson, E. H. Straughan,	1	1	5	0	1	1	55	2	00
19 Sandy Creek,	Wm. Reace, Lain Hutson, William Wilson,	0	2	0	0	1	0	24	1	00
20. Sandy Field,	Geo. Andrews, Ruffin Andrews, A. Hunter,	21	0	0	0	0	0	79	1	50
21. Fall Creek,	No representation.	Total last year,						27		
22 Mechanic's Hill,	Ditto.	Total last year,						31		
	Total,	54	7	22	1	11	14	1098	33	60

Dearly beloved Brethren:

We feel grateful to the Supreme Ruler of the Universe, for his unmerited goodness to us. We rejoice that his providential kindness has been exerted in sustaining our mortal existence on earth, until our 80th Anniversary has summoned us away from the various avocations of life, to "sit together in heavenly places in Christ Jesus." While we rejoice that "the goodness of the Lord endureth forever," we feel bound to confess, with great contrition of soul, our ingratitude to Him, in that we have not humbled ourselves under his sovereignty; and although our land has, to human appearance, been greatly threatened with the sore famine, from the drouth of Summer, yet many appear unconscious of the hand from whence all our temporal as well as spiritual blessings are derived. Dear Brethren, we invite your attention at present to *dignity of Christian character*. The first proof of the good seed of the Gospel having taken root in the soul is, that it makes the conscience tender, the heart tender, the feelings tender. A drop of rain or dew will bend the feeble leaf down to the cold ground, and the slightest breath of wind will make it tremble. We know too well by experience the anxieties of an awakened and inquiring mind, to trifle even for a moment with its solicitude. The awakened conscience cannot look back upon past guilt and folly, without meeting emotions of grief and shame. We are shocked at the review of our past life, even if there be no enormities darkening the retrospect. We cannot look forward to the wiles of Satan, or the snares of the world, without shrinking with dread from the bare idea of being betrayed and entangled again by our old habits and temptations. The heart quivers lest its holy resolutions should fail. We cannot look within without being alternately pained, ashamed and alarmed, to find so much ignorance, coldness and deadness in regard to eternal things. Wherever we look, we see that which makes us say with Job, "I abhor myself, and repent in dust and ashes." The awakened sinner is afraid to assume the Christian name, although all his soul is intent upon being "altogether" a Christian. In the Temple he worships and weeps like the publican. In the closet he sometimes feels like the sinking apostle upon the stormy sea, when he cried out, "Lord save, or I perish!"

In his inmost soul, he feels that if the Lord do save him, it will be one of the wonders of sovereign and free grace.

Even in the world, and while busiest, he cannot forget what he felt in the sanctuary and the closet, when the solemnities and glories of salvation and eternity opened upon his mind. He must pause now and then, wherever he is, to steal a glance at his soul and the Saviour of souls. This is the living, though lowly, plant of grace in the heart. O! watch it, water it, prize it highly, expose it fully and frequently to the sweet influences of the Holy Spirit, and of the sun of righteousness. It is of immense, of infinite importance, to guard against self-deception, and hasty conclusions in our own favor. Many have deceived themselves, and we also are prone to mistake. But still it is not fear alone that will prevent self deception. Merely keeping "watch and ward" upon the heart may keep out hypocrisy, but it does not let in hope, and while hope is not admitted, the best feelings will not ripen into principles, nor fix the character. Now, when the serious, in their fear of deceiving themselves, and in their solicitude to be right, do nothing but suspect and question, and torture as on a rack, their own feelings, desires and motives, instead of acting upon their convictions of duty and interest, how can they make any progress in happiness or holiness? There is nothing to remove your guilt, if there be not enough in the work of Christ and the word of God to banish it. The work of the Spirit is to glorify the Saviour by showing us from the word that Christ has done enough to warrant hope, and also to show us what is bad in ourselves, and that that is so much and so bad that there is nothing between us and perishing but the blood of Christ. Throw yourselves therefore upon him at once, and fear not, for "he is able to save unto the uttermost." The work of grace proceeds from tenderness of heart on to strength of principle. The convert ventures, after many struggles and fears, to avow himself as a convert. He goes openly, although timidly, over to the "Lord's side," his convictions of duty and interest are too strong for his fears, and he gives himself to the Church as well as to the Lord, "according to the will of God," and having done so deliberately and solemnly, from that moment he holds himself pledged and bound by all that is sacred to fulfil his vows and maintain his character. Still, however, his character is not formed as a whole, but is forming, and exhibits a fine development of character, not for display, but for growth in grace. It is not character put on for the occasion, but put forth from principle. It is the effect not of an effort, but of the sweet and sanctifying influence of serious

thought, fervent prayer, and unusual fellowship with experienced Christians. He is acting out his convictions of duty and propriety, his sense of gratitude and obligation, from strength of principle, displayed in ripe character.

The work, however, is new to him; he is breaking off old habits and forming better. But his new habits do not settle at once; even the old ones seem as if they would resume their dominion. He finds that he is not so much reconciled to all the path of duty as he is to the way of salvation. He sees and feels that there is more of work and warfare before him than he imagined at the outset. The question arises at last, "Can I go on?" The pause of the soul at this period is awful. Going on seems hopeless; going back is horrid. Back to sins which have rung my heart; back to habits which ruin my soul; back to company which I can never bear; back from the mercy-seat, though going on to the judgment seat; back from the Cross, and Hell meeting me. Here is the struggle between the flesh and the spirit, between the old and new natures. This, however, is the storm which strengthens his principles, by striking their roots deeper in the soul. He is afraid to go forward, but still more afraid to go back:—he resolves, by "the grace of God," to run the race set before him.

If we would be flourishing and fruitful in old age, we must be planted "in the house of the Lord." A half hearted attachment to Divine ordinances will leave our character but half formed and very unripe.

Maturity of Christian character has always been connected with an intimate acquaintance with the word of God. It is, indeed, usually connected with love of reading good books in general. When the word of God "dwells in us richly in all wisdom and spiritual understanding," we can speak a word in season to them who are weary; can sanctify passing events by the suitable application of some text, and can throw light and loveliness upon general conversation by the timely and happy introduction of some "lively oracle."

Such a Christian, by his promptness and prudence in handling the word of God, makes us feel that it is worth knowing; that it is sharp and powerful; and that it is indeed a light to the feet, and a lamp to the path. Remember this, and be aware that intimacy with the Holy Scriptures is intimately connected with the maturity of a holy character. Christian character is much promoted by Christian fellowship. The fellowship of a Church, in which the members know something of each other's religious experience, leads to

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mutual friendships, which lead on to mutual confidence; one and another become attached to each other, and hold themselves reciprocally pledged to live and love as heirs together of the grace of life. The happy influence of such friendships is incalculable; you never knew an eminent Christian among those who have no pious friends. All the believers who have won our esteem, and been at all useful in the Church of Christ, have given their confidence to some of their friends and gained their's in return. How much some of us owe to our intercourse with judicious and experienced Christians.

What sweet couns l we have had with some who are departed and gone home to glory. Dignity of Christian character is much promoted, by discovering the influence which weight and worth of character secure.

The high estimation in which sterling character is held, has a mighty influence in producing and sustaining it. No sooner does the Christian discover that he has obtained a dignified character, than all his soul rushes into a high resolution to keep it. He feels through all his soul, that it is worth keeping, both for its own sake, and for the esteem it secures. He sees as in the light of eternity, that no gain or indulgence which lowers his character could make him so happy as his good name does.

Dignity of Christian character is much promoted by finding that we can be of some use both in the world and in the Church. This is a discovery which has a holy influence upon Christian character. In general it is really a discovery. Very few pious persons step forward to be useful from an idea that they have talents to be useful. They are drawn forward from sympathy to visit the sick, to advise the poor, or pour the "balm of Gilead" into the "contrite heart." It is a source of great enjoyment to the Christian, to find that he is not unacceptable, nor altogether unsuccessful. Thus he is encouraged to do what he can to promote the good of others; when, lo! he soon discovers new motives for the maintenance of his own character. He must not defeat his prayers nor his advice by his own example. He feels that he is pledged, solemnly pledged, and bound to give weight to his exertions by the worth of his character. What would that poor man, that poor woman, that affected person, or young person, whom I have visited and counselled, think, if I were to act unworthy of my profession? This is fine ballast in the stormy sea of life; we cannot carry too much of it. The trials of life have a mighty influence in maturing

Christian character. As the sharp winds and frost of Autumn, as well as the sun of Summer, assist in ripening the Corn, so the afflictions and calamities of life, as well as the means of grace, aid in maturing the character. What, indeed, would any of us have been, had not the rod of Providence, as well as the sceptre of grace, touched us at some tender point. It is not David alone who has verified the oracle, "It is good for me that I was afflicted." You never yet saw a mother in Israel, nor a virgin of Judah, whom in all things you wished to resemble, who were not purified in the furnace. Be not too much afraid of God's furnace. It consumes nothing but dross. You would not have been what you are, but for its purifying influences; and therefore, what you wish to be, may involve the necessity of new trials of both your faith and patience. Their trial, however, is more precious than that of fine gold. Hold fast that thou hast until I come, and I will give thee a crown of life.

WM. H. MERRITT, *Moderator.*

NOAH RICHARDSON, *Clerk.*

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PROCEEDINGS

OF THE

EIGHTY-SECOND ANNIVERSARY

OF THE

SANDY CREEK

BAPTIST ASSOCIATION,

HELD WITH THE

MAY'S CHAPEL CHURCH,

CHATHAM COUNTY, NORTH CAROLINA,

On the 24th and days following of October, 1840.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1840.

PROCEEDINGS.

SATURDAY, October 24.

The Introductory Sermon was preached by Elder Enoch Crutchfield.

The Ministers and Delegates assembled for business, and after praise and prayer by N. Richardson, the Letters from the Churches were called for and read, and their statistics noted, as the Table shows. [*The Table shows no contribution from Friendship and Mount Carmel. We suppose they sent contribution, but it was not stated in their Letters. The Committee of Finance only reported the sum total.*]

On motion, appointed Elder Eli Phillips Moderator, and Elder Artemas Shattuck Assistant Clerk.

Inquired for Corresponding Brethren. From the Flat River Association, Noah Trice, with some Minutes of that Association; From Raleigh Association, Samuel P. Norris, with Minutes; From Liberty, Isaac Beason and John Charles, with Minutes; From Yadkin, Barton Roby and Wm. Hamner, with Minutes; From Pee Dee, Alexander Leach, with a certificate showing his appointment; From Beulah, George W. Purify. All of whom were invited to, and accepted, seats with us.

George W. Thompson and Henry Dorsett were appointed a Committee to receive Contributions

from the Churches, to defray the expense of printing Minutes, &c.

A. Shattuck, B. Roby, E. Crutchfield and T. Weaver, with the Moderator, a Committee to arrange the business of this Association, and report on Monday morning.

Invited Ministering Brethren, who were not Delegates, to sit with us. Elder J. McDaniel of Fayetteville, and Wm. Wilson of this Association, accepted the invitation, and took seats.

The Circular Letter was called for, handed in, and referred to the Committee of Arrangement for examination.

Appointed Elders J. McDaniel, N. Richardson, and ——— Brantley, to preach on Sabbath.

The Committee receiving the Contributions from the Churches, reported, that they had received Thirty-four Dollars and Eighty-seven Cents,—the money paid over to the Treasurer, and the Committee discharged.

G. W. Thompson, Wm. H. Bridges, J. Fooshee and Wm. White, as a Committee to receive Funds for the Baptist State Convention of North Carolina.

On motion, agreed that N. Richardson adapt his Sermon on Sabbath to the subject of Missions, and that there be a public collection taken up after the same is delivered, in behalf of the Convention of this State.

Adjourned till 9 o'clock on Monday morning. Prayer by the Moderator.

SABBATH.

The services of this day commenced at 9 o'clock in the Meeting House. Brother McDaniel preached from Isaiah, 8th ch., 20th v.: "To the law and

to the testimony; if they speak not according to this word, it is because there is no light in them."

After a short intermission the Congregation assembled at the stage, and N. Richardson addressed them from Mark, 16th ch., 15th v.: "Go ye into all the world, and preach the Gospel to every creature." After the Sermon, the collection for the Convention was taken up. A short recess, and brother Brantley concluded the services of the day; —preached from Gal., 6th ch., 7th and 8th verses: "Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Good attention was given to the Word, and we hope good will result, it "being mixed with faith in them that heard it."

MONDAY, 9 o'clock.

The Association met pursuant to adjournment. The Moderator prayed at the opening of business.

The Delegates' names were called, and the Rules of Decorum read.

The Committee of Arrangement reported. The report received and the Committee discharged.

Corresponding Brethren to sister Associations reported, that they generally attended and were cordially received.

Appointed John Beaver, Thomas Weaver, and Wm. H. Mirritt, to attend the Flat River Association, to be held at Mount Moriah, Orange County, the second Sabbath in August; Ensley Council and Daniel Johnson to the Raleigh, to be held at Holly Spring in Wake County, on the second Sabbath in October; Enoch Crutchfield, Isaac Durham, and

Anderson Jean, to the Beulah; Lain A. Hutson and Levi Andrews to the Liberty, to be held at New Friendship, Stokes County, on the second Sabbath in August; Atlas Gilbert and Artemas Shattuck to the Pee Dee, to be held at Ebenezer, Montgomery County, on the third Sabbath in October; Warren Brooks and Eli Phillips to the Yadkin, to be held at Damascus, 14 miles North of Statesville, in Iredell County, on the first Sabbath in October.

The Preachers who were appointed to attend Section Meetings reported satisfactorily.

Eli Phillips and N. Richardson appointed to attend the second Section Meeting at Shady Grove, the third Sabbath in August; Warren Brooks, Enoch Crutchfield, and Aaron Wamble, to attend the third Section Meeting to be held at Sandy Field, the fourth Sabbath in May; Eli Phillips, N. Richardson, and Warren Brooks, to attend the fourth Section Meeting to be held at Rock Spring, the second Sabbath in May.

The Committee who were to receive funds for the Baptist State Convention, reported—Public collection on Sunday, $19 20. The Association made up $11 08 more, making in all $30 28, which sum is to be sent to the Board of the Convention; and we appoint G. W. Thompson, E. Crutchfield, and Haywood Stone, to carry the same to the meeting of that body in Raleigh, the fifth Sabbath in November.

The committee who examined the Circular Letter, recommended its adoption. On motion, ordered, that the Letter be appended to these Minutes.

On motion, *Resolved*, That the Circular Letter hereafter be read before the Association prior to its adoption.

On motion, appointed John Hutson to write a Circular for next year.

The committee who were sent to Lick Creek Church, on the petition of Harlin Beaver and others, reported, that they attended to that appointment, and effected a reconciliation.

The Brethren appointed to visit Fall Creek Church, to ascertain why she did not represent herself for the two last years in the Association, stated that they did not visit that Church; and as there is still no delegation from her this year, appointed brethren John Hutson, Wm. Bowen, Lain A. Hutson, and Henry Dorsett, to visit that Church before next Association, and know of her why she does not correspond with the Association, and give such instruction and admonition as they may deem expedient.

The Ministers and Brethren appointed as a Presbytery, to go to Sandy Creek, to ordain Ministers and Deacon, stated that they had attended to the appointment, and examined and ordained William Wilson to the work of the Ministry.

The next Association to be held with the Bear Creek Church, in Chatham county, commencing Saturday before the 4th Lord's Day in October, 1841.

Elder Warren Brooks to deliver the Association Sermon, on Saturday at 12 o'clock. William Wilson in case of failure.

Adjourned till time and place above mentioned.

Prayer by J. McDaniel.

FLI PHILLIPS, *Moderator.*

NOAH RICHARDSON, *Clerk.*

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CHURCHES.	DELEGATES' NAMES.	Baptized.	Rec. by Let.	Restored.	Dismissed.	Excomm'd.	Dead.	Total.	Contributions.
Antioch,	Isaac Durham, John Beaver, David L. Durham.	10	1	1	11	1	1	113	$2 50
Bear Creek,	John Cheek, Aaron Wamble, Thomas Wamble.	9	0	1	1	1	0	82	1 50
Brush Creek,	Samuel Moffitt, John Hutson, Gera Lain.	2	0	0	1	0	1	51	1 50
Bethlehem,	Darius Bryant.	2	2	0	0	0	3	50	1 50
Emmaus,	Simon F. Webster, Claband Justice, A. Webster.	0	0	0	0	0	0	30	1 50
Friendship,	Jesse Stafford, Artemas Shattuck, E. Q. Sowell.	1	0	0	2	1	2	55	
Gum Spring,	James S. Lasater, Edmund Walden.	8	0	0	1	0	1	49	1 50
Lick Creek,	William Roberson, Anderson Jean, Samuel Lewis.	1	0	1	3	0	0	27	1 00
Love's Creek,	George W. Gee, Daniel Hackney, Uriah Hinson.	7	0	0	2	0	0	54	1 50
May's Chapel,	Thos. Dowdy, John W. Stedman, Wm. T. Burns.	3	0	1	14	2	1	150	5 00
Mount Zion,	Enoch Crutchfield, David Patterson, S. Aldridge.	0	0	0	0	0	1	34	1 50
Mount Carmel,	Thomas Weaver, William Weaver, John Hutchins.	29	4	0	4	0	0	89	
Mount Gilead,	Allen Temple, Joshua W. Hackney, H. J. Stone.	28	3	1	0	1	3	68	1 25
Mineral Spring,	Atlas S. Dowd, William Culberson, Warren Brooks.	5	3	0	8	0	3	70	2 00
Pleasant Grove,	Ensley Council, John Dowdy, Daniel Johnston.	19	2	0	1	0	1	60	1 20
Reaves' Chapel,	William Hackney, Nicholas Johnson, Benj. Watson.	41	0	0	2	0	0	108	2 00
Rocky River,	Wm. H. Bridges, Henry Dorsett, William Teague.	5	0	0	0	3	1	64	1 50
Rock Spring,	W. B. Straughan, G. W. Thompson, J. Thompson.	0	0	0	0	1	0	50	1 00
Sandy Creek,	Lain A. Hutson, Zale McDaniel, Robert Wilson.	34	0	1	0	1	0	65	1 50
Sandy Field,	Geo. Andrews, Arch'd Andrews, Mebane Durham.	1	1	0	0	0	0	81	1 50
Mechanic's Hill,	Ashley Parish, Thomas G. Williams.	0	0	0	0	2	0	32	1 00
Fall Creek,	No representation.								

CIRCULAR LETTER.

To the Ministers and Messengers composing the Sandy Creek Association:

DEAR BRETHREN,

The subject on which we are about to address you, is the duty of Family Prayer. We can think of no subject at present which seems to be of more importance to the Churches, and especially to those members who are the heads of families, which have not been treated upon in some of our Circulars, either first or last. And although the Churches have been thus addressed from year to year, on various subjects of deep interest, we fear in a great many instances they have failed to have the desired effect. We shall, however, in treating on the subject now under consideration, endeavor to do our duty, and leave the consequences with the Lord. We wish to be understood as having no intention to cast the least reflection on any of our Brethren, for if we can do no good, we wish to do no harm. We shall give our views principally from experience and observation; meanwhile we think that the Scriptures fully establish our ideas. So then, we suppose that it will be acceded to on all hands, that Family Prayer is a duty, and not the least among many others enjoined by our Saviour on all his followers, who are the heads of families. Lest, however, this should not be acknowledged by all, and as we are aware too that there are many excuses made to get shut of

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complying with this duty,—some therefore may say, and we have no doubt have said, in order to justify themselves in the neglect of this duty, that we have no positive command in Scripture for Family Prayer. Dear Brethren, let us not be deceived; for God is not mocked; for whatsoever a man soweth that shall he reap. And again, what says the same Apostle? They that sow to the spirit, shall of the spirit reap life everlasting; but they that sow to the flesh, shall of the flesh reap corruption. We would now humbly ask, which looks most like sowing to the spirit, that professor who devotedly prays in his family, or he who neglects it? The answer must be in the affirmative. And moreover, our Saviour says that men should pray everywhere; that they should pray without ceasing; lifting up holy hands without wrath or doubting. Think ye that these high commands of our Saviour can be faithfully complied with, and Family Prayer left out? We think the idea to be absurd. Moreover, mark the case of Cornelius. He was a devout man; one that feared God with all his house, and prayed to God alway;—he fasted and prayed in his house. And what follows? There appeared an angel before him in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Also the case of Daniel. He prayed three times a day in his house, with his windows open towards Jerusalem, not fearing the wrath of the King. And hence we find, when he was cast into the lion's den, God sent his angel and delivered him. Surely this is enough to stop our mouths, if we neglect family prayer, and make us feel guilty. There are others, we have good reason to believe, who allow that they have not a sufficient gift to pray in their families; and yet these very persons, in every other respect, possess

gifts and understanding sufficient to manage all their secular affairs to advantage. They can buy and sell, and get gain, and lay up treasure on earth for themselves and their children, whether they lay up treasure in Heaven or not. We think, moreover, that every man possesses some gift or talent which should be improved, and especially the professor of Religion. We cannot believe that it is common for persons to possess true godliness without having read and prayed, and endeavored to inform their minds in the best possible manner; and after all this to neglect Family Prayer, seems to us to be but too much like the slothful servant, who digged in the earth and hid his Lord's money.—There are many others who acknowledge this duty but seldom perform it. They once felt deeply concerned on the subject, so much so that they could not live satisfied without endeavoring to pray in their families; but inasmuch as the performance of this duty is a cross to nature, and many barriers lie in the way, after a lapse of some months we have suffered our minds to become so much engrossed with the things of the world, that now this duty is neglected, and not much concern felt about it. This looks very much like fainting by the way. Should we not repent and do our first works? Should we not remember the exhortation of the Apostle, Be not weary in well doing, for in due time we shall reap if we faint not? Again: Be thou faithful unto death, and I will give thee a crown of life. Some may conclude that it is unnecessary to pray in their families, because as yet it seems to have no good effect on the hearts of their unconverted children,—they are still irreligious, and appear to be far off. They discover, too, that sometimes the children of wicked parents become religious, while their own are careless and impenitent. Thus they become

discouraged, and almost conclude that they had as well dispense with Family Prayer altogether. To reason thus is to reason with Satan himself. Here we would remark, that when the children of the ungodly embrace Religion, it is noticed much, and almost wondered at; but when the children of the pious become religious, it is nothing more than what is looked for. We remark further, how often do we see children following the bad example of their parents. For instance, see a father who is a drunkard, a swearer, or a Sabbath breaker, and in hundreds of instances we see his sons as they grow up pursue the same road to ruin. Upon the whole, however, should we meet with discouragements as above-named, we are sure that the neglect of this duty can never be a sufficient remedy; nor should it be forgotten, that amidst all, we have sufficiently enough to encourage us to persevere in this duty as well as all others. Many are the instances in which Family Prayer has been heard and answered by the Lord in the salvation of souls; and if this is not the case in every instance, it exerts a good influence over neighborhoods, and is well calculated to promote good morals in every family where it is faithfully attended. To neglect this duty is in part, or almost in the whole, to disregard what the Lord has said by the mouth of the wise man, Train up a child in the way he should go, and he will not depart from it when he is old. Some put off this duty because their feelings at times seem to be foreign from it, and when this is the case, some little trifling excuse is made, and therefore Family Prayer is neglected. And does this relieve our feelings? By no means; we feel more and more unhappy. We feel (or should feel) that we have left undone that which we should have done. Thus we groan under the rod, and ask God to forgive us,

and have to acknowledge ourselves as the disobedient servant, that knew his master's will and did it not. Our feelings on this subject are not at all times a proper guide. Many, no doubt, have went forward in the discharge of this duty with cold and languid feelings, but perhaps while on their knees, the Lord was pleased to open some kind window in Heaven, and pour out such a blessing that there was scarce room to receive it. We feel unusually serious while we write under the conviction that this solemn duty is sadly neglected by many of our denomination. We think it not unlikely that there are old professors, who have raised up children to years of maturity, that never heard their parents call on God in the attitude of prayer. Oh! should we not feel serious when we recollect that we must all appear at the Judgment Seat of Christ? Oh! how heart-rending the thought, that should any of our children in that great day be found on the left hand of God, and there say, Father, I never heard you! In conclusion, we humbly hope that we may all remember and reduce to practice the exhortation of the Apostle, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour.

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MINUTES

OF THE

EIGHTY-FOURTH ANNIVERSARY

OF THE

SANDY CREEK

BAPTIST ASSOCIATION,

HELD WITH THE

ROCKY RIVER CHURCH,

CHATHAM COUNTY, NORTH CAROLINA,

September 23d, 24th, 25th, and 26th,

1842.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1842.

MINUTES.

FRIDAY, SEPTEMBER 23, 1842.

1. The Association met, and Elder N. Richardson preached the Introductory Sermon, from James, 1st chapter, last clause of the 17th verse: "With whom is no variableness, neither shadow of turning."

2. The Delegates convened for business. Elder E. Crutchfield was called to the Chair. Prayer by G. W. Purify.

3. The Letters from the Churches were read and their statistics noted. *(See Table.)*

4. On motion, appointed Elder E. Crutchfield Moderator.

5. Isaac Durham and Daniel Hackney were appointed a Committee of Finance.

6. Stephen Moore, Henry Dorsett, Samuel Baldwin, with the Moderator and Clerk, a Committee to arrange the business of this Association, and report to-morrow morning.

7. On motion, adjourned till to-morrow morning, 9 o'clock. The Moderator prayed.

SATURDAY, SEPT. 24.

1. Met according to adjournment. N. Richardson prayed at the opening of business.

2. The names of the Delegates were called, and the Rules of Order read.

3. An invitation was given to Corresponding Brethren. Joseph White, from Flat River; G. W. Purify and T. D. Oldham, from Beulah, were present; all of

whom were cordially received and took seats. Also, from Liberty, H. Garner.

4. Invited Ministering Brethren to sit with us. L. Hutson, of this Association, and J. S. C. F. Frey, the Converted Jew, accepted the invitation.

5. Appointed G. W. Purify, Samuel Baldwin, and James S. Lasater, a Committee on Temperance; E. H. Straughan, J. Durham, and Wm. Bowen, on Sabbath Schools; John Hutson, Henry Dorsett, and T. D. Oldham, on the State of Religion in this Association.

6. Our Corresponding Brethren to sister Associations were called on to report. They did so.

7. Appointed Delegates to the following Associations: To Flat River, T. Weaver, Levi Andrews, and John Hutchens; To Beulah, held in Caswell County, 1st Sabbath in August, 1843, E. Crutchfield, Samuel Baldwin, and John Hutson; To Liberty, Henry Dorsett, Wm. Wilson, Wm. Reece, and Peter Freeman.

8. Ministers to Section Meetings were called on to report. Their report was not satisfactory, because they did not punctually attend.

Took a recess to hear the Jew preach.

9. Appointed Section Meetings and Ministers to attend them, as follows: The 2d Section at Brush Creek, 4 in May, N. Richardson and E. Crutchfield to attend; 1st Section at Fall Creek, 1 in March, E. Crutchfield and N. Richardson to attend; The 4th Section at Rock Spring, 2 in May, W. Brooks, E. Crutchfield, and N. Richardson, to attend.

10. Elected G. W. Purify, N. Richardson, and J. S. C. F. Frey, to preach on Sabbath.

11. The Committee who were appointed last year to visit Fall Creek, reported that they attended, were received very cordially by the Church, and that they advised her to represent herself in the Association, and get helps from other Churches, and labor with the Bear Creek Church, and settle their difficulty if possible.—Report received.

12. Read a Report from Fall Creek, which states that the difficulty between her and Bear Creek Church was not settled. On motion, appointed a Committee of twelve, viz: ——— ———, to meet ———————, at Bear Creek, and labor with the two Churches to effect a reconciliation.

13. The Circular Letter written by Wm. White was read, and, on motion, adopted, and the Clerk ordered to have it appended to these Minutes.

14. N. Richardson appointed to prepare a Circular for the next Association.

15. The Committee who were appointed to visit Bethlehem Church, on a petition from Mr. Jesse Sowell, (who is an excluded member of that Church,) last year, reported. *(See Letter B.)*

16. On motion, *Resolved*, That there be a collection taken on Sabbath, in behalf of the B. S. Convention of North Carolina.

17. Adjourned till Monday morning, 9 o'clock.—Prayer by Brother Frey.

SABBATH, Sept. 25.

G. W. Purify preached, from Job, xxi, 14: "Therefore, they say unto God, depart from us, for we desire not the knowledge of thy ways." Richardson followed, from Psalms, xlix, 8: "For the redemption of their soul is precious, and it ceaseth forever." After a recess for dinner, Brother Frey closed the services of the day, from Isaiah, liii, 10: "And the pleasure of the Lord shall prosper in his hand."

MONDAY, Sept. 26.

Met according to adjournment. The Moderator offered up prayer.

1. The names of the Delegates were called. Min-

istering Brethren invited to sit with us. W. Coggin accepted the invitation, also Warren Brooks.

2. Whereas, a majority of the Churches composing this Association approve of the Resolutions from Friendship Church, (see the Minutes of 1841, page 12,) *Resolved*, That we believe that no Baptist Church ought to have a Minister ordained to the work of the Ministry until he has been sent to the Association for examination on his christian experience and call to the Gospel Ministry, and upon a recommendation from the Association, then call a Presbytery and have him ordained.

3. On a petition from Sandy Creek Church, the following Brethren were appointed a Committee to visit that Church on Saturday before the third Sabbath in November, to advise and settle difficulties: Wm. Hackney, D. Patterson, Wm. Bowen, Henry Dorsett, W. Brooks, W. H. Bridges, E. Crutchfield, C. Fooshee, S. Carter, and Wm. Teague.

4. The next Association to be held with the Church at Antioch, Orange County, to commence on Friday before the 4th Sabbath in September, 1843.

5. The Committee of Finance reported the following Contribution from the Churches for printing Minutes, &c. $35 75.

Contribution for the Convention.

From Rock Spring Church,	$8 75
Collection on Sabbath,	12 57½
From Wm. H. Mirritt, for the Education Department,	20 00
From ditto, for the Bible Society,	20 00
From Wm. Bowen,	50
From Richard Dowd,	1 00
Total,	$62 82½

6. Appointed Elders G. W. Purify and E. Crutchfield, with Brethren Joseph White and T. D. Oldham,

Delegates to the Baptist State Convention of North Carolina, and that they be bearers of the above contribution.

7. The Committee sent to Bethlehem Church on J. Sowell's petition, last year, reported. *(B.)*

8. Committee on Temperance reported. *(C.)*
Ditto on Sabbath Schools reported. *(D.)*
Ditto on State of Religion reported. *(E.)*

9. It was moved by one of the majority, to reconsider the matter between Bear Creek and Fall Creek Churches, which was seconded and carried, and after some discussion, on motion, it was indefinitely postponed.

10. On motion, Elder E. Crutchfield was appointed to preach the Association Sermon at our next Anniversary, on Friday at 12 o'clock;—in case of failure, N. Richardson.

11. On motion, the Treasurer ordered to report the state of the Treasury annually.

12. *Resolved*, That the thanks of this Association be tendered, through our Minutes, to the brethren and friends who so liberally supported the meeting.

13. On motion, adjourned. Prayer by T. Weaver.

ENOCH CRUTCHFIELD, *Moderator.*
N. RICHARDSON, *Clerk.*

This Association has 11 Ordained Preachers, viz: W. H. Mirritt, T. Weaver, E. Phillips, A. Shattuck, N. Richardson, W. Brooks, E. Crutchfield, W. Coggin, A. Womble, A. J. Gilbert, and W. Wilson; and 4 Licentiates, viz: James Crutchfield, L. Hutson, Samuel Baldwin, and D. Bryant.

TREASURER'S REPORT.

Dr.	1842. Received from the Churches this year, for printing Minutes, &c.	$35	75
	Balance on hand for same purpose,	5	07½

Convention Money.

	1841. The amount in all that came into my hands this year, (See Minutes of 1841, page 6,) was	$30	75
	Interest on that for 11 months,	1	69
	1842. Public collection on Sabbath,	12	57½
	Rock Spring Church,	8	75
	W. Bowen 50 cts., R. Dowd $1,	1	50
	W. H. Mirritt,	20	00
	Ditto for the A. B. B. Society,	20	00
		$95	26½
Cr.	Paid to George W. Purify, (one of our Delegates to the Convention,) to take to the Convention,	$95	26½

NOAH RICHARDSON, *Treasurer.*

A.—*A Table of Statistics.*

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Rec. by Let.	Restored.	Dis. by Let.	Excomm'd.	Dead.	Total.	Contribution.	
Antioch,	Isaac Durham, Samuel Baldwin, Alfred Strowd,	0	0	0	0	2	0	123	2	50
Bear Creek,	Solomon Ellis, Thomas Womble, Atlas J. Gilbert,	0	0	1	2	1	2	80	1	50
Brush Creek,	Samuel Moffitt, John Hutson, Robert Stinson,	0	0	0	0	0	0	51	1	50
Bethlehem,	John Patterson, Harden Warner, L. W. Lawhorn,	0	0	0	0	0	3	63	1	50
Emmaus,	Claiborne Justice, E. H. Straughan, Jas. Campbell,	0	0	0	0	0	1	40	2	00
Friendship,	Joseph Upton, Jesse Stafford, William Davis,	0	0	2	0	3	0	50	1	00
Gum Spring,	James S. Lasater, Hardy Lasater,	10	4	0	1	2	0	59	1	50
Lick Creek,	William Jean, Samuel Lewis, William Glowson,	6	1	0	0	1	0	39	1	50
Love's Creek,	Solomon Dorsett, Daniel Hackney, Samuel Dorsett,	0	0	0	0	0	0	52	1	50
May's Capel,	Jordan Tyson, William White, John Gilmore,	3	0	1	3	0	1	144	3	00
Mount Zion,	E. Crutchfield, David Patterson, John Patterson,	0	0	0	0	1	1	33	1	50
Mount Carmel,	Thomas Weaver, John Hutchins, William Oldham,	1	0	1	0	8	1	118	2	00
Mount Gilead,	Allen Temple, Green Herndon, H. J. Stone,	2	0	0	0	1	0	77	1	25
Mineral Spring,	Wm. Bowen, Wm. C. Culberson, A. H. Lawhorn,	1	0	0	0	0	0	72	2	00
Pleasant Grove,	Wm. Ragan, Augustus W. Bynum, Wm. Terrell,	0	1	0	4	2	4	50	1	50
Reaves' Chapel,	Wm. Hackney, James Marsh, Brooks Brantley,	0	0	0	0	2	0	104	2	50
Rocky River,	William Teague, Henry Dorsett, James Syler.	0	0	0	1	0	0	59	1	50
Rock Spring,	Stephen Moore, Willie Straughan, Elisha Griffin,	2	2	0	2	0	2	40	1	50
Sandy Creek,	William Reece, William Wilson, Peter Freeman,	12	0	0	2	1	0	73	1	00
Sandy Field,	Levi Andrews, Henry Andrews, Arch'd Andrews,	0	0	0	6	1	1	84	1	50
Mechanics' Hill,	Ashley Parish, Elisha Cagle, Thomas Williams,	0	0	1	0	0	1	33	1	00
Fall Creek,	Bryan Boroughs, Jacob Teague, John Natts,	0	0	0	0	0	0	20	1	00
		37	8	6	21	25	17	1464	35	75

B.—*Report of Committee on J. Sowell.*

We, a part of the Committee appointed by the Association, viz: Henry Dorsett, Daniel Hackney, and Enoch Crutchfield, met with the Church at Bethlehem, on Saturday before the fifth Sunday in July, 1842, and were received by the said Church, and requested to review the course and conduct of the former Committee appointed by the Friendship and Bethlehem Churches, to settle a difficulty which existed between Brother Eli Phillips and Jesse Sowell,—believe that said Committee did not err in their proceedings with Jesse Sowell, the complainant, but that said Committee gave said Sowell every reasonable and expedient opportunity to defend himself, or have a hearing, as he calls it, or bring forward his charges. All of which is respectfully submitted.

ENOCH CRUTCHFIELD, *Chairman.*

C.—*Report on Temperance.*

The Committee on Temperance beg leave to report: We have made some inquiry respecting the success of the Temperance cause, and rejoice that we are able to inform you, that the cause is rapidly advancing in some parts of this Association, and throughout the Christian world. Ireland is almost reclaimed, and thousands of towns and neighborhoods in our own happy country are almost entirely reformed, and freed from this monster of destruction. Though we have much cause of rejoicing, yet we regret to learn that some of our Churches are indifferent upon the subject. We recommend the friends of Temperance to be vigorous in their efforts for the advancement of this good cause,—take courage from the great success which has already been realized. May the great Head of the Church speedily hasten on the happy day when the cause of Temperance shall reign triumphant over the world. All of which is respectfully submitted.

GEO. W. PURIFY, *Chairman.*

D.—*Report on Sabbath Schools.*

The Committee on Sabbath Schools ask leave to report: That from the information they have been able to collect, there has been considerable improvement in many neighborhoods on this subject since our last Association,—that there are many Schools operating with success; but we regret to say, that there are many neighborhoods that are entirely destitute of this important branch of religious instruction. Your Committee believe that there is a criminal neglect on the part of the Church on this subject, and that if she would engage heartily in this glorious work, she would be amply remunerated by seeing many that are now in nature's darkness coming to the knowledge of the truth. Your Committee recommend the following resolution: *Resolved*, That this Association request her Ministers to bring this subject directly before their charges.

E. H. STRAUGHAN, *Chairman.*

E.—*Report on the State of Religion.*

We, the Committee on the State of Religion in the Sandy Creek Association, beg leave to report: Religion, as far as we can learn, is at present in a very cold state, except in a few Churches, and we fear that this cold and barren state of the Churches is caused by gross neglect on the part of the members, 1st, by neglecting fervent prayer to God, both private and public; 2d, by neglecting to search the Scriptures; and 3d, by not regularly attending to the house of God; and many others that Bible readers can easily discover. Therefore, we believe that a strict and faithful performance of those duties, by all the Churches, would be a means of producing a better state of Religion among us. Dear Brethren, we entreat you to be faithful and diligent to the profession you have made, and we have no doubt but God will pour out his blessing upon you. Try me, saith the Lord, and see if I will not pour you out such

a blessing that there will not be room to contain it. All of which is respectfully submitted.

JOHN HUTSON, *Chairman.*

CIRCULAR LETTER.

SEARCH THE SCRIPTURES.

The Delegates composing the Sandy Creek Baptist Association to the Churches they represent:

Dear Brethren: We have thought it proper to write on this subject because we consider it one of great importance to us, and a duty much neglected even by the Christian world.

That it is a duty, perhaps no Protestant Christian will deny. And that there are few students of the Bible, compared with the great number of the professed followers of Christ, will not be doubted. Then permit us, dear Brethren, to stir up your pure minds in way of remembrance of this duty. And we pray God that not only the writer may be benefitted by the consideration of this subject, but that many who read it may be stirred up to a faithful perusal of the Word of life. We would plead the importance of this duty, 1st, from the consideration that it has pleased the Lord to give to us, the fallen and lost sons and daughters of men, (while we were dead in trespasses and in sins,—without God, and without hope in the world,) a Revelation of His will, which is a sufficient rule for our faith and practice, and by it hath brought life and immortality to light. From His Word alone we can know any thing of God, of Heaven, and of true happiness; and by it we are taught what the Lord requires of us, and what our duty to Him and our fellow travellers to eternity. It teaches us how to think, how to talk, how to eat, and how to drink, how to watch, and how

to pray. In a word, it alone teaches us how we, the lost and ruined race of Adam, may escape the wrath of God justly due to our sins, and how we may gain favor and fellowship, happiness and glory, with God forever. It proposes to us a passport, not only from earth, but from the very doors of Hell, to Heaven. It is a book of motives, given us to draw us from the pit, and to direct our affections to Jesus, the way, the truth, and the life. Is any thing wanting to alarm our guilty fears? Look in the Scriptures, it is there. Is any thing wanting to animate the feeble hopes of the humble traveller to the world of spirits, the followers of the Lamb? Search the Word of God, you will find it there. Are any in great heaviness, through manifold temptations, that the trial of their faith, being much more precious than gold that perisheth? Prayerfully study the Bible, and you will find the result to your comfort and peace, and to the glory of God's grace. Are any under awful delusions, as were the foolish virgins, fondly dreaming they are on their journey to Heaven, while, alas! they are in the road to death eternal? Where shall they go to find their mistake, and to see their true character, but to the infallible Word, and there impartially, sincerely, and prayerfully, read and study, that they may escape the snare of the Devil. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. Time and space would fail, were we to undertake to point out the vast amount of difference between those nations that have the Bible and those that have it not. Deprive us of the Scriptures, remove its salutary influence from us, and we, too, would be sunk into a like wretched condition.—There are none on earth, whether they be nations or individuals, that have received and studied the Word of God, and have taken it as the man of their counsel, but

have found it a light to their path, and a lamp to their feet, directing them in the paths of peace. If, then, we be so blessed because of the influence of the Word of God, how much more blessed would we be were all to read and study God's Word, taking continual delight in the law of the Lord.

We are exhorted to be sound in the faith; to understand what the will of the Lord is; to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;—comprehending, with all Saints, the length and breadth, depth and height, and to know the love of God which passeth knowledge. How, dear Brethren, can we thus be, while we are neglecters of the only directions given us? Nay, how can we fill up the requirements made of God upon us, while we are but superficial readers of His Word? The learned professions, and things of this world, have many votaries, and to obtain the advantages of which, they prosecute with ardor and assiduity that course which will result in the attainment of the object. They tax all their energies, both physical and mental, to obtain no higher than a fading crown on earth. And is it truly applicable to us, that the children of this world are wiser in their generation than the children of light? Should we not study that Word which is able to make us wise unto salvation, through faith in Christ?—calling all our powers to the work, comparing Scripture with Scripture, with fervent prayer that we may arrive at the knowledge of the truth, upon which hangs an unfading crown of glory. But, may it not be said of many of us, as the Apostle said of some, while considering their opportunities, whereas we ought to be teachers, we have need of still being taught. And again, might we not cherish a lively and pleasing hope, that if the Scriptures were read, as they ought to be, with an ardent desire to know the will of God concerning us, and that we might do it, the things which now distract the

Christian world would be greatly mitigated, if not entirely dispersed, and that love and unity would begin to reign, and God's people would begin to see, eye to eye; and being of one heart and of one mind, they would be like a great army arrayed against the powers of darkness, sending forth the Word of God, the Gospel of Christ, to the ends of the world: And being found in the active use of the means God has appointed, the strongholds of Satan would tremble and fall, and the nations would learn war no more, and the peaceful reign of Messiah would begin on earth. My Word, saith He, shall not return void. Again, there are few that be saved; straight is the gate and narrow is the way that leads unto life, and few they be that find it. Why is this, dear Brethren? Is it because the means afforded us are not sufficient, and the provision God has made for our salvation is not full? No. Blessed be God, the provision is ample, the means are all sufficient, if we will be diligent in the use of them.

Is not the above consideration sufficient to stir every heart to diligence in searching the way of life? Although there is no lack of the means, yet there are none to lay aside, for the least of all of them aid in our comfort and in our salvation. If, then, the least cannot be laid aside without loss, how much more then should we not neglect his blessed and revealed will, without which we should be likened to a mariner in a rough and tempestuous sea, without chart or compass, while the storms beating and billows rolling, dashing his little bark, he would sink in hopeless despair, exclaiming, I sink in deep waters, I shall never reach the desired haven. We are also likened to one in battle, fighting and wrestling. We wrestle not against flesh and blood, but against principalities and powers; against spiritual wickedness in high places. How, then, dear Brethren, shall we go forth to battle, and repulse a formidable enemy, without a suitable weapon? Nay,

would we not soon be overcome? We are commanded by the Captain of our salvation to put on the whole armor of God,—the shield of faith and sword of the spirit, which is the Word of God,—by which we shall be able to quench all the fiery darts of the wicked. Even Christ himself used this saying, it is written, thou shalt not tempt the Lord thy God; man shall not live by bread alone, but by every word of God. The word that I speak, says Christ, they are spirit and they are life. Again, it is said that false teachers shall arise, and deceivers grow worse and worse. How, then, are we to know them and withstand, and not be carried away by every wind of doctrine, but by studying well the holy Book, and being steadfast in the doctrines thereof? If any receive or preach any other doctrine than that which Christ and the Apostles preached, let him be "accursed."

Be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know your labor is not in vain in the Lord. Much more might be said, showing the importance of reading the Scriptures, but let this suffice. Brethren, are you all students of the Bible? Are you, according to your opportunities and abilities, searching its sacred pages, striving to know the truth and to follow it,—taking the Word of God as the man of your counsel, and, like the Apostles of Christ, pressing forward for the mark of the prize of the high calling of God in Christ Jesus? If so, but a little while and you will have arrived safely in the portals of everlasting glory, prepared to give glory to God for giving you His Word, which made you wise unto salvation, and directed you in the narrow path that led you home. Are there any, of all this fallen race, who delight not in His Word, who neglect to study it, that they may know the truth? We fear there are many, very many, and that among those who fondly hope they are on their journey to Heaven; who can take interest

in worldly matters, study well their worldly interest, and pursue it with great anxiety; and yet, if they read at all, it is with astonishing indifference, and if interest be felt, it is not to know God's will, but to carry some favorite point, or to disseminate some favorite sectarian doctrine. Alas! may we not well say,

> My drowsy powers, why sleep ye so?
> Awake, my sluggish soul;
> Nothing has half thy work to do,
> Yet nothing's half so dull.

May God grant us a faithful and profitable perusal of His Word, and an acceptable performance of all the duties therein found. And unto God, who alone is the only and blessed Potentate, the King of kings and Lord of lords, unto the only wise God, our Saviour, be glory, forever. Amen.

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PROCEEDINGS

OF THE

NINETY-FIRST ANNUAL MEETING

OF THE

SANDY CREEK BAPTIST ASSOCIATION,

HELD WITH THE

REAVES'S CHAPEL CHURCH, CHATHAM COUNTY, N. C.,

Commencing on the 5th and ending on the 8th October, 1849.

FRIDAY, OCTOBER 5, 1849.

The Introductory Sermon was delivered by Elder W. C. Patterson, from Isaiah, xxxiii, 20, 21.

After a recess of half an hour, the Ministers and Delegates assembled for business. Prayer by Elder W. Lineberry.

The Letters from the Churches were read. [*See Table.*]

On motion, Elder Wm. Lineberry was appointed Moderator.

On motion, the Moderator appointed Brethren J. M. Beaver, D. Hackney and E. H. Straughan, a Committee to arrange the business of this Association, and report on to-morrow morning.

On motion, adjourned till to-morrow morning, 10 o'clock.

Prayer by A. G. Hinton.

SATURDAY, OCT. 6.

Met at 10 o'clock A. M. Prayer by N. Richardson.

The names of the Delegates were called.

The Committee of Arrangement reported. The Report was received and the Committee discharged.

An invitation was given to Corresponding Brethren from sister Associations. Whereupon, G. W. Thompson, from the Raleigh Association, took a seat.

On motion, Brethren A. G. Hinton and N. Richardson were appointed a Committee to examine the Church Letters, and report all important matter.

Brethren who were appointed at last Association to correspond with sister Associations, were called on to report. To Flat River, J. M.

Beaver attended: To Beulah, none attended, excuse satisfactory: Those appointed to Liberty and Pee Dee, did not attend: Brother Hardy Lasater attended the Raleigh.

Appointed Brethren to the following Associations: To Flat River, to be held in Granville County, 3d Sabbath in August, Elder W. C. Patterson and Brethren John Hutchens and Merrett Cheek. To Beulah, to be held at Mt. Hermon, in Orange County, on the 1st Sabbath in August, Elder Levi Andrews and Brethren E. H. Straughan, H. M. C. Strowd and Samuel Baldwin. To Liberty, Elder E. Crutchfield and Brethren Samuel Barker and E. Elliott. To Pee Dee, N. Richardson, D. Hackney, and J. F. Marsh. To Raleigh, A. G. Hinton, L. A. Hutson, and Elders A. J. Gilbert and W. Lineberry.

The Moderator appointed J. F. Marsh and D. Hackney a Committee of Finance.

Elected W. Lineberry, N. Richardson and W. C. Patterson, to preach on Sabbath.

The Board of Itineracy reported. [*See Appendix.*]

On motion, the same Brethren were appointed a Board for the ensuing year.

A request was read from Mineral Spring Church, asking for a Committee of helps. H. and J. Lasater, W. White and others were appointed to visit that Church, Thursday after the 3d Sabbath in this month.

On motion, appointed W. C. Patterson to preach a Missionary Sermon at next Association.

On motion, appointed W. Lineberry to preach the Association Sermon next year, on Friday.

The Circular Letter, prepared by A. G. Hinton, was read before the Association, approved, and ordered to be appended to these Minutes.

On motion, N. Richardson was appointed to write a Circular for the next Minutes.

On motion, J. F. Marsh, D. Hackney, J. M. Beaver and E. H. Straughan, are to take up a public collection on Sabbath, in behalf of Home Missions.

On motion, adjourned till Monday, 9 o'clock A. M.

Prayer by G. W. Thompson, who is on a visit among us, as Agent for Wake Forest College.

SUNDAY, Oct. 7.

The Services of to-day were commenced by Brother W. Lineberry, who preached an excellent Sermon, from Prov., xiv. 2. N. Richardson followed, from John, iii. 19. W. C. Patterson concluded the services, from Rom., xiv. 17. He preached a very good Sermon. We pray that some good may result from the labors of the day.

MONDAY, Oct. 8.

Met according to adjournment. Prayer by Brother J. M. Beaver.

Proceedings of Saturday read.

Brother Fossett, from Beulah, and Brother Moody, from Liberty As-

sociation, were present as Corresponding Brethren, and took seats in the Association.

The Committee of Finance reported—

From the Churches, for Minutes, &c.	$37 00
Public collection on Sabbath,	22 15

The next Association to be at Moon's Chapel, in Randolph County, N. C., commencing Friday before the first Sabbath in October 1850.

The Committee on Church Letters not having prepared a Report, it was agreed that N. Richardson, one of said Committee, should prepare a digest of said Letters, and append it to these Minutes.

On motion, ordered that the amount of public collection of Sabbath be paid over to the Treasurer of the Board of Itineracy, for the use of that Board.

Whereas, it hath pleased an all-wise Providence to separate from us, during the last Associational year, our venerable Brother, Elder Eli Phillips, who has presided as Moderator over this Association for a number of years, and has been a very useful and indefatigable Minister of Christ: And as the last testimonial of respect, we hereby adopt the following resolutions:

1. *Resolved*, That in the death of our highly esteemed Brother, we have lost one of the brightest ornaments in the Church, and the Association an invaluable officer.

2. *Resolved*, That in the death of Brother Phillips, the Baptist denomination in general have sustained an irreparable loss.

3. *Resolved*, That the foregoing Preamble and Resolutions be inserted in the Minutes of this Association, and that a copy be forwarded to the family of the deceased, assuring them that they have the united sympathies of this body.

Resolved, That N. Richardson, J. F. Marsh, D. Hackney, A. S. Dowd and A. G. Hinton, be appointed a Committee to have a suitable Monument erected over the grave of our Brother E. Phillips, and that the Churches furnish them with funds for that purpose; and that all funds of the kind be sent to N. Richardson, as Treasurer.

On motion, agreed that there be 1000 copies of these Minutes printed, and that the Articles of Faith, in the Minutes of 1845, be appended to them.

The condition of the Baptist Church in Pittsborough was presented to the Association, by Bro. J. Thompson; whereupon a subscription was taken up to aid in paying off the remainder of the debt. By the request of J. Thompson, one of the Commissioners, D. Hackney, A. G. Hinton, E. H. Straughan, W. White and J. Tysor, were appointed to counsel with him, &c.

On motion, the Delegates are requested to lay the condition of the Church at Pittsborough before their Churches, and solicit aid for the liquidation of the debt.

On motion, the thanks of the Association are tendered to the Church and neighborhood, for their kindness during its session.

On motion, the Association adjourned. Prayer by N. Richardson.

W. LINEBERRY, *Moderator*.

N. RICHARDSON, *Clerk*.

APPENDIX.

TREASURER'S REPORT.

Noah Richardson, in account with the Sandy Creek Association.

Dr. To money in hand, - - - - -	$9	35
To contribution from the Churches this year, - -	37	00
Amount, - - - - -	$46	35

NOAH RICHARDSON, *Treasurer.*

REPORT OF THE BOARD OF ITINERACY.

The Board of Itineracy report: That they appointed Elders Noah Richardson and William Lineberry to operate as Missionaries in the bounds of this Association. They failed to perform any service, for reasons that are satisfactory to the Board. All of which is respectfully submitted.

A. G. HINTON, *Ch'n.*

E. H. STRAUGHAN, *Sec'y.*

CHURCHES.	DELEGATES' NAMES.	Baptised.	Rec. by L't	Dis. by Let	Restored.	Dead.	Excomm'd	Total.	Contrib'n	
Antioch,	Sam'l Baldwin, J. Quackenbush, J. M. Beaver,	...	1	2	..	..	..	101	2	00
Bear Creek,	Richard Dowd, John Dowd, James Beal,	11	4	4	..	3	4	112	2	50
Brush Creek,	Richard Paschal, Gera Lain, Robert N. Stinson,	...	..	1	..	..	..	92	1	00
Emmaus,	E. H. Straughan, James Campbell, C. Justice,	...	..	..	..	..	..	65	1	50
Mount Olive,	Levi Andrews, Wm. Robertson, Green Moore,	...	1	..	..	1	2	70	2	00
Love's Creek,	Wm. C. Patterson, D. Hackney, Wm. B. Dorsett,	16	..	2	..	..	1	90	1	50
May's Chapel,	Stephen Gilmore, Sam'l Gilmore, Wm. White,	...	..	12	..	2	1	141	2	50
Mount Zion,	David Teague, Sam'l Barker, E. G. Brothers,	1	..	..	..	..	..	38	1	50
Mount Gilead,	Wm. Griffin, A. G. Hinton, Joshua W. Hackney,	8	..	..	..	1	2	95	1	75
Mount Carmel,	John Hutchens, J. M. Cheek, Wm. G. Weaver,	...	..	..	..	..	..	98	1	00
Mineral Spring,	James Crutchfield, D. Forrister, A. S. Dowd,	25	..	2	..	1	3	87	2	00
Pleasant Grove,	Ensly Council, D. Johnston, Kelly Mitchel,	10	..	6	..	..	..	44	1	00
Reaves's Chapel,	Wm. Hackney, John Burke, Terrell Brooks,	...	1	..	..	..	1	87	2	00
Rocky River,	Wm. Lineberry, Wm. Duncan, Wm. Teague,	...	..	4	..	..	..	55	1	50
Sandy Creek,	Wm. Wilson, Leander York, Wm. Reece,	...	..	6	..	1	2	62	1	00
Rock Spring,	John Thompson, Geo. Dismukes, S. Moore,	7	..	..	..	1	..	45	1	50
Sandy Field,	Alex'r Hunter, Merritt Cheek, Geo. Andrews,	...	1	1	..	1	3	96	1	50
Gum Spring,	Willis Poe, Wesley Pendergrass, H. Lasater,	...	..	9	..	..	2	116	2	00
Mechanic's Hill,	Ashley Parrish, B. P. Person, L. Maness,	...	..	1	..	1	..	33		75
Bethlehem,	Wm. C. Thaggard, A. Ritter, A. D. Lawhorn,	30	1	..	..	1	..	87	2	00
Cedar Falls,	M. Sumner, Wm. Hutson, J. F. Marsh,	16	..	..	..	..	..	71	2	00
Moon's Chapel,*	Wm. Bowen, Joshua Barker, L. A. Hutson,	...	..	..	..	..	..	37	1	00
Fall Creek,	Not represented.	...	..	..	..	..	..	25	.....	
Friendship,	N. Richardson,	...	..	..	..	..	..	30	1	00
		124	9	50	..	13	21	1707	37	00

ORDAINED MINISTERS IN THIS ASSOCIATION.

W. H. Merritt, W. Lineberry, A. J. Gilbert, Willis Coggin, N. Richardson, W. C. Patterson, L. Andrews, E. Crutchfield.

LICENTIATES.

Lain A. Hutson, Samuel Baldwin.

*The Moon's Chapel Church is a new constituted body, and was received into the Association this year.

REPORT ON CHURCH LETTERS.

The following is the Report on the State of the Churches, as gathered from the Letters:

Antioch, Brush Creek, Mount Olive, May's Chapel, Mount Zion, Mount Carmel, Reaves's Chapel, Rocky River, Sandy Creek, Sandy Field, Gum Spring, and Mechanic's Hill, all seem to be in a cold and languishing condition; have had no particular revival this year. "Awake thou that sleepest, and rise from the dead, and Christ shall give thee light." Eph. v., 14. "Woe to them that are at ease in Zion." Amos vi., 1. May's Chapel and Gum Spring, however, have a Bible Society at each, which indicates something favorable to them.

Fall Creek seems to be on the retrograde. There are but few members, and they seem to be doing nothing in the Lord's vineyard. "Why stand ye here all the day idle?" Matt. xx., 6.

Love's Creek has a Bible Society, and has had a revival this year. "If ye then be risen with Christ, seek those things that are above." Col. iii., 1.

Bethlehem and Bear Creek have both had a glorious revival. "Prove all things; hold fast that which is good." 1st Thess., v., 21.

Mount Gilead.—Some mercy drops have fallen on this Church. It has a Bible Society. "Quench not the Spirit." 1st Thess., v., 19.

Emmaus.—This Church has a Bible Society, but is rather in a lukewarm state. Remember the threat, "I will spew thee out of my mouth."

Mineral Spring and Pleasant Grove have both had an outpouring of the Spirit, and an ingathering of souls. "Abstain from all appearance of evil." 1st Thess., v., 22.

Cedar Falls.—This Church is in a prosperous state. It has a Sabbath School with fifty scholars, and has had a revival this year. "Let us not be weary in well doing." Gal., vi., 9.

Moon's Chapel.—This is a new constituted Church, and is enjoying a revival. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." Luke, xii., 32.

Friendship.—This Church is in a low state. The meeting house is burnt down, and it has no regular preaching. "Brethren, pray for us." 1st Thess., v., 25.

CIRCULAR LETTER.

Dear Brethren: I know of no subject more interesting to address you upon than that of prayer. Prayer has been well defined the offering up of our desires unto God for things agreeable to his will, in the name or through the mediation of Jesus Christ, by the help of the Holy Spirit, with a confession of our sins, and a thankful acknowledgment of his mercies. Prayer is in itself a becoming acknowledgment of the all-sufficiency of God, and our dependence upon him. It is his appointed means for the obtaining of both temporal and spiritual blessings. He could bless his creatures in another way, but he will be inquired of to do for them those things for which they stand in need, (Ezek. xxxvi. 37.) It is the act of an indigent creature seeking relief from the fountain of mercy. A sense of want excites desire, and desire is the very essence of prayer. One thing have I desired of the Lord, says David, that will I seek after. Prayer without desire, is like an altar without a sacrifice. When all our wants are supplied, prayer will be converted into praise. Till then, Brethren, we must all live by prayer, and dwell around the mercy seat. God alone is able to hear, and to supply our every want. The revelation which he has given of his goodness, lays a foundation

for our asking with confidence the blessings we need; and his ability encourages us to hope for their bestowment.

Oh, thou that heareth prayer, unto thee shall all flesh come, (Ps. lxv. 2.) Prayer is a spiritual exercise, and can only be performed by the assistance of the Holy Spirit, (Rom. viii. 26.) For we know not what we should pray for as we ought, but the spirit maketh intercession for us with groanings which cannot be uttered. The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight. The Holy Spirit is the great agent in the world of grace, and without his special influence there is no acceptable prayer. Hence he is called the spirit of grace and supplication, for he it is that enables us to draw nigh unto God, filling our mouth with arguments, and teaching us to order our cause before him, (Zach. xii. 10.)

All acceptable prayer must be offered in faith or a believing frame of mind. If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for let not the wavering man think that he shall receive any thing of the Lord. He that cometh unto God, must believe that he is, and that he is a rewarder of them that diligently seek him, (Heb. xi. 6.)

Prayer is to be offered for things agreeable to the will of God. So the Apostle says: This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hears us, whatsoever we ask, we know that we have the petition that we desired of him, (1st John v. 14, 15.)

Our prayers must, therefore, be regulated by the revealed will of God, and come within the compass of the promises. These are to be the matter and the ground of our supplications.

What God has not particularly promised, he may nevertheless possibly bestow; but what he has promised, he will assuredly perform. Of the good things promised to Israel of old not one failed, but all came to pass; and in due time the same shall be said of all the rest. All this must be accompanied with a confession of our sins, and a thankful acknowledgment of God's mercies.

These are two necessary ingredients in acceptable prayer. I prayed, says the Prophet Daniel, and made confession. Sin is a burden of which confession unloads the soul. Father, says the returning Prodigal, I have sinned against Heaven and in thy sight.

Thanksgiving is also as necessary as confession. By the one we take shame to ourselves, by the other we give glory to God,—by the one we abase the creature, by the other we exalt the Creator. In petitioning favors from God we act like dependent creatures, in confession like sinners, but in thanksgiving like Angels. The fervent actual prayer of a righteous man availeth much. Prayer may be said to consist of adoration, thanksgiving, confession and supplication. By supplication we do not mean that pompous array of words which we so often hear; but we mean the outgoing of the soul to God, when the deep foundation of the heart is moved,—when every chord of that harp is tuned by grace divine, sweetly vibrates with hope and expectation. There is power in such a prayer; it moves the mercy seat, while

the high and holy one who inhabits eternity bends his ear with complacency. Angels spread their wings, their looks are big with expectation of a mandate from the throne speedily to answer such a prayer. Who can place himself beside Jacob on his journey, Moses in the wilderness, or Elijah on the mountain, listen to those prayers, notice the spirit, mark the result, and yet say there is not a divine efficacy in fervent prayer. Had a majority of the Church the spirit which actuated these holy men as they lifted holy hands to God, the effect would be wonderful. The Minister preaching in an atmosphere of fervent prayer, would soon catch the holy influence and show himself a workman approved, that needeth not be ashamed. Lukewarm professors could not breathe this vital breath, and yet live at the same poor dying rate. Unconverted sinners could no more stand before this spirit, than the enemies of Israel could before them while Moses prayed,—they must either submit or fly. Preaching itself—benevolent activity itself, except so far as associated with devotion, shall be passed over, to record the triumphs of prayer. Many a christian who once filled the public eye with his active deeds and burning zeal, shall be comparatively unnoticed; and the man of prayer, the wrestler with God, shall be drawn out from the closest obscurity and proclaimed in his stead; and it shall appear that while the Minister is moving Earth, the praying man is moving Heaven.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death,
He enters Heaven by prayer.

Family worship should be daily, for daily we receive blessings from God. He daily loadeth us with benefits; daily benefits require daily praises and thanksgiving. Our Lord's prayer is a social prayer, and in it we are taught to pray, Give us this day our daily bread. We have daily duties to perform, for the proper performance of which we need daily grace. We are wholly dependent upon God for every blessing, temporal and spiritual. Nothing that we plan or undertake can succeed without the divine blessing. Prayer should precede and follow every thing we do, or attempt to do. God has appointed prayer, as the channel through which his blessings come down from Heaven to earth; surely we should offer up our daily prayers to him, for the supply of our daily wants. God does not need our daily prayer, but we need his daily mercies. We are also exposed to daily temptations and afflictions. We know not in the morning what is before us for the day; nor do we know at night what shall befall us before the dawn of morning. We should be watchful, often at a throne of grace, living each day as though it were our last; for we know not the day, nor the hour, when the son of man cometh.

PROCEEDINGS OF THE SANDY CREEK BIBLE SOCIETY,

At its Sixth Annual Meeting.

MONDAY, October 8, 1849.

The Society's business was introduced with Prayer by Elder W. C. Patterson.

The President then called the Society to order, and briefly stated the objects of the Society.

Elder W. C. Patterson made a short Address on the advantages of the Bible. He was followed by G. W. Thompson; who made an excellent talk in favor of spreading the Bible throughout the world.

A subscription was then taken up, amounting to $9 20.

Received from Auxiliaries by their Delegates, the following:—

From Emmaus Church,	$6 15	From Antioch,	$4 35
" Mount Gilead,	5 00	" Moon's Chapel,	7 50
" Love's Creek,	15 15	" Bear Creek,	8 00
" Gum Spring,	3 00	" Mineral Spring,	5 70
" May's Chapel,	5 50		
" Rock Spring,	3 25	Am't in all,	$72 70

On motion, Elder W. Lineberry was chosen President; W. C. Patterson, 1st Vice President; L. A. Hutson, 2d Vice President; Noah Richardson, Secretary; E. H. Straughan, Treasurer; and D. Hackney, Agent.

The Treasurer of the Society read his Report; and, on motion, it was ordered to be appended to these Minutes, and is as follows:—

E. H. Straughan, Treasurer, in account with the Sandy Creek Bible Society.

1848. Dr.	To cash received from Auxiliaries and public collection,	$34 35
	To cash received from D. Hackney, Agent,	26 78
	To cash received of W. Lineberry, for last year,	1 60
		$62 73
Cr.	By cash paid to D. Hackney,	$62 73

All which is respectfully submitted. E. H. STRAUGHAN, *Treasurer.*

The Agent then read his Report; and, on motion, it was ordered to be appended to these Minutes, and is as follows:—

To the Sandy Creek Bible Society: The undersigned, in obedience to the instructions of the Society, transmits the accompanying Statement of the Finances of the Society, from Oct. 1848 to Oct. 1849:—

Dr.	Received of E. H. Straughan, Treasurer,		$62 73
	Amount of Books on hand, as shown by my last Report,		21 50
	Received from Mt. Gilead Church, for Books not sold last year,		75
	Total,		$84 98
Cr.	By am't of Books furnished Auxiliary Society at Rock Spring,	$4 50	
	By ditto at Mount Gilead,	5 00	
	By ditto at Emmaus,	6 02½	
	By ditto at Love's Creek,	7 75	
	By loss in 6¼ ct. Testaments sold at 5 cts., and Books given away,	1 95	
		$25 22½	
	Balance on hand,		$58 66½

All which is respectfully submitted. DANIEL HACKNEY, *Agent.*

On motion, *Resolved*, That the Agent furnish the different Auxiliaries with Books to the amount of their donations, if they request it.

On motion, the Agent is requested to visit the Churches of this Association and form Auxiliaries; and that the Pastors of the Churches be requested to co-operate with him to increase the funds of the Society.

On motion, adjourned till the time and place of the next Association.

Prayer by S. Baldwin. WM. LINEBERRY, *President.*

NOAH RICHARDSON, *Secretary.*

DECLARATION OF FAITH.

Whereas, in the opinion of this Association, Articles of Faith, with Scripture References, would be beneficial and useful to the members of our Churches; and that they may be better prepared to defend the leading doctrines of the Bible:

Resolved, therefore, That we adopt the following Sixteen Articles, with the Scripture References, as the Faith of this Association; and that they be appended to our Minutes, and recommended to the different Churches for their adoption:

I. OF THE SCRIPTURES.

We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;* that it has God for its author, salvation for its end,† and truth without any mixture of error for its matter;‡ that it reveals the principles by which God will judge us;‖ and therefore is, and shall remain to the end of the world, the true centre of christian union,§ and the supreme standard by which all human conduct, creeds and opinions should be tried.¶

Places in the Bible where taught.

*2 Tim. iii, 16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Also 2 Pet. i, 31. 2 Sam. xxiii, 2. Acts i, 16: iii, 21. John x, 35. Luke xvi, 29—31. Ps. cxix, cxi. Rom. iii, 1, 2.

†2 Tim. iii, 15,—able to make thee wise unto salvation. Also 1 Pet. i, 10—12. Acts xi, 14. Rom. i, 16. Mark xvi. 16. John v, 34—39.

‡Prov. xxx, 5, 6. Every word of God is pure. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Also John xvii, 17. Rev. xxii, 18, 19. Rom. iii, 4.

‖Rom. ii, 12. As many as have sinned in the law, shall be judged by the law. John xii, 47, 48. If any man hear my words—the word that I have spoken, the same shall judge him in the last day. Also 1 Cor. iv, 3, 4. Luke x, 10—16: xii, 47, 48.

§Phil. iii, 16. Let us walk by the same rule; let us mind the same thing. Also Ephes. iv, 3—6. Phil. ii, 1, 2. 1 Cor. i, 10. 1 Pet. iv, 11.

¶John iv, 1. Beloved, believe not every spirit, but try the spirits whether they be of God. Isaiah viii, 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. 1 Thess. v, 21. Prove all things. 2 Cor. xiii, 5. Prove your own selves. Also Acts xvii, 11. 1 John iv, 6.—Jude 3d v. Ephes. vi, 17. Ps. cxix, 59, 60. Phil. i, 9—11.

II. OF THE TRUE GOD.

That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth;* inexpressibly glorious in holiness;† worthy of all possible honor, confidence and love;‡ revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost;‖ equal in every divine perfection,§ and executing distinct but harmonious offices in the great work of redemption.¶

Places in the Bible where taught.

*Ps. lxxxiii, 18. Thou whose name alone is JEHOVAH, art the Most High over all the earth. Heb. iii, 4. Rom. i, 20. Jer. x, 10.

†Ex. xv, 11. Who is like unto Thee, glorious in holiness? Isai. vi, 3. 1 Pet. i, 15, 16. Rev. iv, 6—8.

‡Mark xii, 30. Thou shalt love the Lord thy God, with all thy heart, and with all

thy soul, and with all thy mind, and with all thy strength. Rev. iv, 11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. Mat. x, 37. Jer. ii, 12, 13.

‖Mat. xxviii, 19. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. John xv, 26. When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 1 Cor. xii, 4—6. 1 John v, 7.

§John x, 30. I and my Father are one. John v, 17; xiv, 23. Acts v, 3, 4. 1 Cor. iii, 10, 11.

¶Ephes. ii, 18. For through Him [the Son] we both have an access by one Spirit unto the Father. 2d Cor. ii, 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Rev. i, 4, 5.

III. OF THE FALL OF MAN.

That man was created in a state of holiness, under the law of his Maker;* but by voluntary transgression fell from that holy and happy state;† in consequence of which all mankind are now sinners,‡ not by constraint but choice;‖ being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin,§ without defence, or excuse.¶

Places in the Bible where taught.

*Gen. i, 27. God created man in his own image. Gen. i, 31. And God saw every thing that he had made, and behold, it was very good. Ec. vii, 29. Acts xvii, 20. Gen. ii, 16.

†Gen. iii, 6—24. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.—Therefore the Lord God—drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Rom. v, 12.

‡Rom. v, 19. By one man's disobedience many were made sinners. John iii, 6. Ps. li, 5. Rom. v, 15—19; viii, 7.

‖Isai. liii, 6. We have turned, every one to his own way. Gen. vi, 12. Rom. iii, 9—18.

§Ephes. ii, 1—3. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Rom. i, 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. i, 32. Gal. iii, 10. Mat. xxv, 41. Rev. xx, 15.

¶Ez. xviii, 19, 20. Yet say ye, Why? doth not the son bear the iniquity of the father?—The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom. i, 20. So that they are without excuse. Rom. iii, 19. That every mouth may be stopped, and all the world may become guilty before God. Gal. iii, 22.

IV. OF THE WAY OF SALVATION.

That the salvation of sinners is wholly of grace,* through the Mediatorial Offices of the Son of God,† who took upon him our nature yet without sin;‡ honored the law by his personal obedience,‖ and made atonement for our sins by his death;§ being risen from the dead he is now enthroned in heaven;¶ and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.**

Places in the Bible where taught.

*Ephes. ii, 5. By grace ye are saved. Mat. xviii, 11. 1 John iv, 10. 1 Cor. iii, 5—7. Acts xv, 11.

†John iii, 16. For God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life. John i, 1—14. Heb. iv, 14; xii, 24.

‡Phil. ii, 6, 7. Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Heb. ii, 9; ii, 14. 2 Cor. viii, 9.

‖Isaiah xlii, 21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable. Phil. ii, 8. Gal. iv, 4, 5. Rom. iii, 21.

§Isaiah liii, 4. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Mat. xx, 28. Rom. iv, 25; iii, 21—26. 1 John iv, 10; ii, 2. 1 Cor. xv, 1—3. Heb. ix, 13—15.

¶Heb. i, 8. Unto the Son he saith, Thy throne, O God, is forever and ever. Heb. i, 3; viii, 3. Col. iii, 1—4.

**Heb. vii, 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col. ii, 9.—For in him dwelleth all the fullness of the Godhead bodily. Heb. ii, 18. In that he himself hath suffered, being tempted, he is able to succour them that are tempted. Heb. vii, 26. Ps. lxxxix, 19. Ps. xlv.

V. OF JUSTIFICATION.

That the great Gospel blessing which Christ of his fulness,* bestows on such as believe in Him is Justification;† that Justification consists in the pardon of sin‡ and the promise of eternal life, on principles of righteousness;‖ that it is bestowed not in consideration of any works of righteousness which we have done,§ but solely through His own redemption and righteousness;¶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.**

Places in the Bible where taught.

*John i, 16. Of his fullness have we all received. Ephes. iii, 8.

†Acts xiii, 39. By him all that believe are justified from all things. Isai. liii, 11. Rom. viii, 1.

Rom. v, 9. Being justified by his blood, we shall be saved from wrath through Him. Zech. xiii, 1. Mat. ix, 6. Acts x, 43.

‖Rom. v, 17. They which receive the abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Titus iii, 5, 6. 1 Pet. iii, 7. 1 John ii, 25. Rom. v, 21.

§Rom. iv, 4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. v, 21; vi, 23. Phil. iii, 7—9.

¶Rom v, 19. By the obedience of one shall many be made righteous. Rom. iii, 24—26. 1 John ii, 12.

**Rom. v, 1, 2. Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God. Rom. v, iii. We glory in tribulations also. Rom. v, 11. We also joy in God. 1 Cor. i, 30. Mat. vi, 36. 1 Tim. iv, 8.

VI. OF THE FREENESS OF SALVATION.

That the blessings of salvation are made free to all by the Gospel;* that it is the immediate duty of all to accept them by a cordial and obedient faith;† and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ;‡ which refusal will subject him to an aggravated condemnation.‖

Places in the Bible where taught.

*Rev. xxii, 17. Whosoever will, let him take of the water of life freely. Isai. lv, 1. Luke xiv, 17.

†Rom. xvi, 26. The Gospel—according to the commandment of the everlasting God,

made known to all nations for the obedience of faith. Mark i, 15. Rom. i, 15, 17.

‡John v, 40. Ye will not come unto me, that ye might have life. Mat. xxiii, 37. Rom. ix, 32. Prov. i, 24. Acts xiii, 46.

‖John iii, 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Mat. xi, 20.—Luke xix, 27. 2 Thess. i, 8.

VII. OF GRACE IN REGENERATION.

That in order to be saved, we must be regenerated or born again;* that regeneration consists in giving a holy disposition to the mind;† and is effected in a manner above our comprehension or calculation,‡ by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel;‖ and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.§

Places in the Bible where taught.

*John iii, 3. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John iii, 7. Rev. xxi, 27.

†Cor. v, 20. If any man be in Christ, he is a new creature. Ez. xxxvi, 26. Deut. xxx, 6. Rom. ii, 28, 29; v, 5. 1 John iv, 7.

‡John iii, 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. John i, 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James i, 16—18. 1 Cor. i, 30. Phil. ii, 13.

‖1 Pet. xxii, 25. Ye have purified your hearts by obeying the truth through the Spirit. 1 John v, 1. Whosoever believeth that Jesus is the Christ is born of God. Ephes. iv, 20—24. Col. iii, 9—11.

§Ephes. v, 9. The fruit of the Spirit is in all goodness, and righteousness, and truth. Rom. viii, 9. Gal. v, 16—23. Ephes. iii, 14—21.

VIII. OF GOD'S PURPOSE OF GRACE.

That Election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners;* that being perfectly consistent with the free agency of man, it comprehends all the means in connexion with the end;† that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable;‡ that it utterly excludes boasting and promotes humility, prayer, praise, trust in God and active imitation of his free mercy;‖ that it encourages the use of means in the highest degree;§ that it is ascertained by its effects in all who believe the gospel¶ is the foundation of christian assurance;** and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.††

Places in the Bible where taught.

*2 Tim. i, 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Ephes. i, 3—14. 1 Pet. i, 1, 2. Rom. xi, 5, 6. John xv, 16. 1 John iv, 19. Hos. xii, 9.

†2 Thess. ii, 13, 14. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit, and belief of the truth; whereunto he also called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts xiii, 48. John x, 16. Mat. xx, 16. Acts xv, 14.

‡Ex. xxxiii, 18, 19. And Moses said, I beseech thee, show me thy glory. And He said, I will cause all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Mat. xx, 15. Is it not lawful for me to do

what I will with my own? Is thine eye evil, because I am good? Eph. i, 11. Rom. ix, 23, 24. Jer. xxxi, 3. Rom. xi, 28, 29. Jas. i, 17, 18. 2 Tim. ii, 9. Rom. xi, 32—36.

‖1 Cor. iv, 7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. i, 26—31. Rom. iii, 27; iv, 16. Col. iii, 12. 1 Cor. iii, 5—7; xv, 10. 1 Pet. v, 10. Acts i, 24. 1 Thess. ii, 13. 1 Pet. ii, 9. Luke xviii, 7. John xv, 16. Ephes. i, 16. 1 Thess. ii, 12.

§2 Tim. 10. Therefore I endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. ix, 22. I am made all things to all men, that I might by all means save some. Rom. viii, 28—30. John vi, 37—40. 2 Pet. i, 10.

¶1 Thess. i, 4—10. Knowing, brethren beloved, your election of God: for our Gospel came unto you, not in word only, but in power, &c.

**Rom. viii, 28—39. Moreover whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified. What shall we then say to these things? if God be for us, who can be against us? Isaiah xlii, 16. Rom. xi, 29.

††2 Pet. i, 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Phil. iii, 12. Heb vi, 11.

IX. OF THE PERSEVERENCE OF SAINTS.

That such only are real believers as endure unto the end;* that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;† that a special Providence watches over their welfare;‡ and they are kept by the power of God through faith unto salvation.‖

Places in the Bible where taught.

*John viii, 31. Then said Jesus—If ye continue in my word, then are ye my disciples indeed. 1 John ii, 27, 28; iii, 9; v, 18.

†1 John ii, 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that it might be made manifest that they were not all of us. John xiii, 18. Mat. xiii, 20, 21. John vi, 66—69.

‡Rom. viii, 28. And we know that all things work together for good unto them that love God, to them that are the called according to his purpose. Mat. vi, 30—33. Jer. xxxii, 40. Ps. cxxi, 3; xci, 11, 12.

‖Phil. i, 6. He who hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. ii, 12, 13. Jude 24, 25. Heb. i, 14. 2 Kings, vi, 16. Heb. xiii, 5. 1 John iv, 4.

X. HARMONY OF THE LAW AND GOSPEL.

That the Law of God is the eternal and unchangeable rule of his moral government;* that it is holy, just, and good;† and that the inability which the scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin;‡ to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the visible church.‖

Places in the Bible where taught.

*Rom. iii, 21. Do we make void the law through faith? God forbid. Yea, we establish the law. Mat. v, 17. Luke xvi, 17. Rom. iii, 20; iv, 15.

†Rom. vii, 12. The law is holy, and the commandment holy, and just, and good. Rom vii, 7, 14, 22. Gal. iii, 21. Ps. cxix.

‡Rom. viii, 7, 8. The carnal mind is enmity against God: for it is not subject to the law of God, neither can be. So then they that are in the flesh cannot please God. Josh. xxiv, 19. Jer. xiii, 23. John vi, 44; v, 44.

‖Rom. viii, 2—4. For the law of the Spirit of Life in Christ Jesus hath made me

free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. x, 4. 1 Tim. i, 5. Heb. viii, 10. Jude 20, 21. Heb. xii, 14.

XI. OF A GOSPEL CHURCH.

That a visible church of Christ is a congregation of baptised believers,* associated by covenant in the faith and fellowship of the Gospel;† observing the ordinances of Christ;‡ governed by his laws;‖ and exercising the gifts, rights and privileges invested in them by his word;§ that its only proper officers are Bishops or Pastors, and Deacons,¶ whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

Places in the Bible where taught.

*1 Cor. i, 1—13. Paul—unto the church of God which is at Corinth.—Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? Mat. xviii, 17. Acts v, 11; viii, 1; xi, 26. 1 Cor. iv, 17; xiv, 23. 3 John 9. 1 Tim. iii, 5.

†Acts ii, 41, 42. Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls. 2 Cor. viii, 5. They first gave their ownselves to the Lord, and then unto us by the will of God. Acts ii, 47. 1 Cor. v, 12, 13.

‡1 Cor. xi, 2. Now I praise you brethren that ye remember me in all things, and keep the ordinances as I delivered them unto you. 2 Thes. iii, 6. Rom. xvi, 17—20. 1 Cor. xi, 23. Mat. xviii, 15—20. 1 Cor. 5 and 6. 2. Cor. 2 and 7. 1 Cor. iv, 17.

‖Mat. xxviii, 20. Teaching them to observe all things whatsoever I have commanded you. John xiv, 15; xv, 12. 1 John iv, 21. John xiv, 21. 1 Thes. iv, 2. 2 John vi. Gal. vi, 2. All the Epistles.

§Ephes. iv, 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. xiv, 12. Seek that ye may excel to the edifying of the church. Phil. i, 27. That I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. 1 Cor. 12. 1 Cor. 14.

¶Phil. i, 1.—With the Bishops and Deacons. Acts xiv, 23. Acts xv, 22. 1 Tim. 3. Titus 1.

XII. OF BAPTISM AND THE LORD'S SUPPER.

That Christian Baptism is the immersion of a believer in water,* in the name of the Father, Son, and Spirit;† to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour, with its purifying power;‡ that it is pre-requisite to the privileges of a church relation, and to the Lord's Supper,‖ in which the members of the church by the use of bread and wine are to commemorate together the dying love of Christ;§ preceded always by solemn self-examination.¶

Places in the Bible where taught.

*Acts viii, 36—39. And the eunuch said, See, here is water; what doth hinder me to be baptized. And Philip said, If thou believest with all thine heart thou mayest. And they went down into the water. both Philip and the eunuch, and he baptized him. Mat. iii, 5, 6. John iii, 22, 23. John iv, 1, 2. Mat. xxviii, 19. Mark xvi, 16. Acts ii, 38; viii, 12; xvi, 32—34; xviii, 8.

†Mat. xxviii, 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts x, 47, 48. Gal. iii, 27, 28.

‡Rom. vi, 1—14. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also, should walk in newness of life. Col. ii, 12. 1 Peter iii, 20, 21. Acts xxii, 16.

‖Acts ii, 41, 42. Then they that gladly received his word were baptized, and there were added to them, the same day, about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers. Mat. xxviii, 19, 20. Acts, and Epistles.

§1 Cor. xi, 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Mat. xxvi, 26—29. Mark xiv, 22—25. Luke xxii, 14—21.

¶1 Cor. xi, 28. But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. v, 7, 8; x, 3—32; xi, 17—32. John vi, 26—71.

XIII. OF THE CHRISTIAN SABBATH.

That the first day of the week is the Lord's Day, or Christian Sabbath;* and is to be kept sacred to religious purposes,† by abstaining from all secular labor and recreations;‡ by the devout observance of all the means of grace, both private‖ and public;§ and by preparation for that Rest¶ which remaineth for the people of God.

Places in the Bible where taught.

*Acts xx, 7. On the first day of the week, when the disciples came together to break bread, Paul preached to them. Gen. ii, 3. Col. ii, 16, 17. Mark ii, 27. John xx, 19. 1 Cor. xvi, 1, 2.

†Ex. xx, 8. Remember the Sabbath-day, to keep it holy. Rev. i, 10. I was in the Spirit on the Lord's Day. Ps. cxviii, 24. This is the day which the Lord hath made, we will rejoice and be glad in it.

‡Isai. lviii, 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable; and shall honour him not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isai. lvi, 2—8.

‖Ps. cxviii, 15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

§Heb. x, 24, 25. Not forsaking the assembling of yourselves together, as the manner of some is. Acts xi, 26. A whole year they assembled themselves with the church, and taught much people. Acts xiii, 44. The next Sabbath-day came almost the whole city together to hear the word of God. Lev. xix, 30. Ez. xlvi, 3. Luke iv, 16. Acts xvii, 2, 3. Ps. xxvi, 8; lxxxvii, 2.

¶Heb. iv, 3—11. Let us labour therefore to enter into that rest.

XIV. OF CIVIL GOVERNMENT.

That civil government is of divine appointment, for the interests and good order of human society;* and that magistrates are to be prayed for, conscientiously honored, and obeyed,† except in things opposed to the will of our Lord Jesus Christ,‡ who is the only Lord of the conscience, and the Prince of the kings of the earth.‖

Places in the Bible where taught.

*Rom. xiii, 1—7. The powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Deut. xvi, 18. 2 Sam. xxiii, 3. Ex. xviii, 23. Jer. xxx, 21.

†Mat. xxii, 21. Render therefore unto Cesar the things that are Cesar's, and unto God the things that are God's. Titus iii, 1. 1 Peter ii, 13. 1 Tim. ii, 1—8.

‡Acts v, 29. We ought to obey God rather than man. Mat. x, 28. Fear not them which kill the body, but are not able to kill the soul. Dan. iii, 15—18; vi, 7—10. Acts iv, 18—20.

‖Mat. xxiii, 10. Ye have one Master even Christ. Rom. xiv, 4. Who art thou that judgest another man's servant? Rev. xix, 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Psalm lxxii, 11. Psalm ii. Rom. xiv, 9—13.

XV. OF THE LIGHTEOUS AND THE WICKED.

That there is a radical and essential difference between the righteous and the wicked;* that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem;† while all such as continue in impeni-

tence and unbelief are in his sight wicked, and under the curse;‡ and this distinction holds among men both in and after death.‖

Places in the Bible where taught.

*Mal. iii, 18. Ye shall discern between the righteous and the wicked; between him that serveth God and him that serveth him not. Isai. v, 20. Gen. xviii, 23. Jer. xv, 19. Acts x, 34, 35. Rom. vi, 16.

†Rom. i, 17. The just shall live by faith. Rom. vi, 18. We are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. 1 John ii, 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 John iii, 7. Rom. vi, 18, 22. 1 Cor. xi, 32. Prov. xi, 31. 1 Peter iv, 17, 18.

‡1 John v, 19. And we know that we are of God, and the whole world lieth in wickedness. Gal. iii, 10. As many as are of the works of the law are under the curse. John iii, 36. Isaiah lvii, 21. Ps. x, 4. Isai. lv, 6, 7.

‖Prov. xiv, 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. See also the example of the rich man and Lazarus. Luke xvi, 25. Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. John viii, 21—24. Prov. x, 24. Luke xii, 4, 5; ix, 23—26. John xii, 25, 26. Ecl. iii, 17. Mat. vii, 13, 14.

XVI. OF THE WORLD TO COME.

That the end of this world is approaching;* that at the last Day, Christ will descend from heaven,† and raise the dead from the grave to final retribution;‡ that a solemn separation will then take place;‖ that the wicked will be adjudged to endless punishment, and the righteous to endless joy;§ and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.¶

Places in the Bible where taught.

*1 Peter iv. 7. But the end of all things is at hand; be ye therefore sober, and watch unto prayer. 1 Cor. vii. 29—31. Heb. i. 10—12. Mat. xxiv. 35. 1 John ii. 17. Mat. xxviii. 20. xiii. 39. xiii. 49. 2 Peter iii. 3—13.

†Acts i. 11. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Rev. i. 7. Heb. ix 28. Acts iii. 21. 1 Thess. iv. 13—18. v. 1—11.

‡Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust. 1 Cor. xv. 12—59. Luke xiv. 14. Dan. xii. 2. John v. 28, 29. vi. 40. xi. 25, 26. 2 Tim. i. 10. Acts x. 42.

‖Mat. xiii. 49. The angels shall come forth, and sever the wicked from among the just. Mat. xiii. 37—43. xxiv. 30, 31. xxv. 27—33.

§Mat. xxv. 35—41. And these shall go away into everlasting punishment, but the righteous into life eternal. Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. 1 Cor. vi. 9, 10. Mark ix. 43—48. 2 Peter ii. 9, 10. Jude 7. Phil. iii. 19. Rom. vi. 22. 2 Cor. v. 10, 11. John iv. 36. 2 Cor. iv. 18.

¶Rom. iii, 5, 6. Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid; for how then shall God judge the world? 2 Thess. i, 6—12. Seeing it is a righteous thing with God to recompense tribulation to them who trouble you, and to you who are troubled rest with us—when he shall come to be glorified in his saints, and to be admired in all them that believe. Heb. vi. 1, 2. 1 Cor. iv, 5. Acts xvii. 31. Rom. ii. 2—16. Rev. xx. 11, 12. 1 John ii. 8; iv, 17.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? 2 Peter iii. 11, 12.

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